



Child Nature & Child Nurture

Edward Porter St. John

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CHILD NATURE
AND
CHILD NURTURE

HITHERTO too much relative stress has been laid upon the duties of children to parents, while too little attention has been given to the duties of parents to their children.—JAMES JOHONNOT.



*L*IFE in the Making

Child Nature & *Child Nurture*

A TEXT-BOOK FOR PARENTS' CLASSES, MOTHERS'
CLUBS, TRAINING CLASSES FOR TEACHERS OF
YOUNG CHILDREN, AND FOR HOME STUDY

BY

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THE PILGRIM PRESS

BOSTON

NEW YORK

CHICAGO

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Entered at Stationers' Hall, London

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Published August, 1911

THE · PLIMPTON · PRESS
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PREFACE

THE topics that are discussed in this little book are all related to the training of young children. Occasionally suggestions are offered as to the application of the principles that are presented to the shaping of the characters of children who are over twelve years of age, but it is chiefly to guard against the danger of misunderstanding or misapplication of the methods that are recommended for use with those who are younger. The difficult problems that rise in the training of the adolescent boy or girl have purposely been reserved for future volumes, as in many cases the methods to be used with them must be very different, — indeed sometimes almost the reverse of those that will be most helpful with the young child.

Even in this limited field of the moral education of the young child the lessons deal with only a part of the fundamental problems that every parent must face. In a companion volume others of these will be discussed in a similar way, especial attention being given to the matters that most intimately concern the child's religious training.

The lessons are designed to be suggestive only. The aim has been clearly to present the fundamental principles that are involved, briefly to indicate their application in methods that are useful in the home, to refer the student to the best of the most available fuller discussions of

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the various topics, and to suggest for discussion practical problems of the kinds that are continually arising in every home.

The lessons are especially designed for use in a class or club, and the value of the course of study will be greatly enhanced if it is carried on by a group of parents or teachers who discuss with the greatest freedom every proposition that appears in the lessons or that is suggested by the members of the class.

The lessons have been inspired by the writer's own strong interest in the topics with which they deal and the practical problems of parenthood which they discuss, and by the stimulating questions and wise suggestions that have come to him from many mothers and fathers. Their especial aim is to aid in moral and religious education in the home, for here, the writer believes, the most telling work of character-building is to be done. They present an attempt to bring in untechnical form the best educational thought of the day to the aid of fathers and mothers, whose work, not in spite of, but because of, its very informality, is more effective than any that is done in the schools. The suggestions are offered with no thought that the writer has himself solved the problems of child-training. Indeed the desire that others may be saved from some of the mistakes that he has made is no small part of his motive in presenting them. No one could regret their imperfections more than their author does, but if they lead parents to take their work as educators more seriously, to study their children more thoughtfully, and to consider the little things of home life in the light of their effect upon the

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characters of their children, they will have served their largest purpose.

Much of the material has already been published in *The Pilgrim Teacher*, *The Sunday-School Journal*, *The Westminster Teacher*, and *The Sunday-School Magazine*, and has thus received a circulation of about four hundred thousand copies. The reception that has been accorded to it has prompted to publication in this more permanent form.

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Child Nature and Child Nurture

I

HOW TO USE ²²²⁴⁰THE LESSONS

Gathering a Class. — The first step is to gather as large a group as possible of those who are parents and who are really interested in the moral and religious education of their children. Do not forget that it is a *parents'* class. Some unmarried or childless persons would surely be helpful in such classes, and they should not be made unwelcome, but it will certainly favor the success of the plan if ordinarily membership is limited to those who have a personal interest in the parents' problems, and who have had some measure of experience in attempting their solution. Often a kindergartner or teacher who has studied and worked with children, who realizes that her experience has not duplicated that of any mother, and who is sufficiently tactful to refrain from dogmatism and the assumption of leadership will contribute largely to the interest and profit of the study.

Young mothers are likely to be most appreciative of the privileges of such a class and, by exchanging the results of their experience and read-

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ing, a group made up wholly of such individuals could be exceedingly helpful; but if some older mothers who have had successful experience can be induced to join, they can contribute much to the helpfulness of the discussions. It should not be forgotten that the parents who, if left to themselves, would wholly neglect such opportunities are the ones who most need them, and when a nucleus of those who are really in earnest has been secured, such others should be encouraged to attend the class.

The Sunday school offers the best opportunity for the organization of classes in most communities. To encourage and supervise such work Parents' Departments have been organized in many schools. This department is coordinate with the normal department, the home department, and the other usual departments of the school. It should have its superintendent, as do the others, who should be recognized as a regular officer of the school. At first there will perhaps be need of but one class, and that is likely to be made up of young mothers; but if the work is started there is sure to be a demand for classes for parents of adolescent boys and girls, for those who wish to take a more advanced course, one for fathers only, and perhaps still others.

In some schools the parents of the children in the junior or the primary departments have been gathered in classes that are held under the auspices of those departments. This plan helps the Sunday school at the same time that it aids the home, as it naturally increases the interest of the parents in the Sunday-school training of

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their children and fits them for more intelligent cooperation with the teachers.

In other schools the lessons are studied, by the teachers of these elementary departments and the parents of the children who attend them, in a meeting held for this purpose at some time during the week. Thus it serves as a course in teacher training for the teachers.

The leader of the class. — The selection of a leader for the class is a matter of great importance, and if possible it should be settled in advance after consultation by the pastor, superintendent, and others who are interested in that phase of the work of the Church. Sometimes a local mothers' club will suggest the desirable person. But if the right leader cannot be found in advance the choice may be deferred until a group of students has been secured, when the most efficient one may be selected from their number. It should be understood that what is needed is not a teacher who shall furnish the class with ideas, but a leader who shall tactfully draw out the thoughts and experiences of the members, give the results of such reading as cannot be reported by others, and see that the discussions are led into the most helpful channels. If the leader can in a brief sentence or two interpret the experience of some member who is not quick to grasp a principle, harmonize different statements that are not really inconsistent, and especially summarize at the close the principles and methods that have been discussed, so much the better.

The method of conducting the class. — Too strong emphasis cannot be placed upon the fact that the lesson outlines are not to be regarded

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by members of the class as dogmatic statements of final truth which need only to be accepted or memorized, but as bases of conversation and discussion. Every statement in the lesson should be put to the test of the approval of the class. Wherever it is possible the leader should take especial pains to secure from the experiences of members illustrations of the points under discussion. Nothing will add to the interest of the members in the work of the class. But it will do more than that. In the best possible way it will help parents to apply the principles and methods under discussion.

It is exactly at this point that the greatest failure in our teaching occurs, both in the Sunday school and in the Church. The formality of the sermon denies the preacher this opportunity. The teacher should make the most of the privilege which counts for much in so many ways.

The freer the expression of personal opinion and the larger the contribution from the experiences of the members of the class, the more valuable will the study be. And this is true even though some of the ideas that are so presented are manifestly incorrect. Such an expression of opinion makes it possible for the leader or some member of the class to advance arguments that may correct a misapprehension that otherwise would have been undiscovered; and if this is not accomplished the error of one person often furnishes a background for the lesson which makes its teachings far more impressive to other members of the class.

Anything like dogmatism in teaching is unwise, however assured one may be of one's position.

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People who cannot be convinced by clear statements of principle which are illustrated by experiences of every-day life will not yield to mere assertion. Hence no one, whether teacher or member, should be supposed to give the final and authoritative deliverance upon any subject. The concern of the leader and of each member should be to see that which is believed to be the right view is clearly and fairly presented.

Reading should be encouraged, and reports from those who do it should be called for, but the more the members can be led to the discussion of their own experiences and methods the more interesting and helpful the study will be. If they are slow to take part in this way, introduce some concrete case, such as they must deal with in their homes, and the discussion will not lag.

The lesson outlines that appear in these pages are designed to form a basis for such discussions. Limitations of space permit them to be merely suggestive, but if they are used as indicated above, and especially if the members are encouraged to read upon the subjects that are under discussion, their brevity will not be a disadvantage.

Suggestions for further reading.— It will be noted that with each group of lessons a number of readings are suggested. All of these are really valuable. It will be well if these can be assigned to different members, who should be asked to report such helpful ideas as they find in connection with each of the topics. Most of the books to which reference is made will be found in public libraries. If they are not already upon the shelves, it is always possible to secure the purchase of books of this kind by application to

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the proper authorities. In many places the state libraries or the state educational authorities will furnish from ten to twenty-five such books, which may be kept for periods of from three to nine months, at merely nominal expense.

It will be particularly helpful if the Church or Sunday school can purchase a small library of books for the use of such a class, and for general circulation in the parish. Where the books are available in none of these ways, the members of a class may be urged to purchase each a single book, from readings in which reports can be made to the class. If each member purchases a different book a wide range of thought will be available, and the books will be permanently valuable in the homes.

To help those who are ready to take either of these steps the following brief list is suggested. The books may be obtained from the publishers of this book at the prices indicated, or the first five on the list, which would perhaps form the best selections for schools which cannot purchase all at one time, will be furnished for four dollars. The entire list will be furnished for eight dollars and twenty-five cents.

Beckonings from Little Hands, by Patterson Du Bois, 75 cents net.

A Study of Child Nature, by Elizabeth Harrison, \$1.00 net.

Childhood, by Mrs. Theodore Birney, \$1.00 net.

Hints on Child Training, by H. Clay Trumbull, \$1.25.

Bringing up Boys, by Kate Upson Clark, 50 cents.

Household Education, by Harriet Martineau, \$1.25.

The Unfolding Life, by Antoinette Lamoreaux, 75 cents.

HOW TO USE THE LESSONS

Child Culture in the Home, by Martha B. Mosher, \$1.00.

Gentle Measures in the Training of the Young, by Jacob Abbott, \$1.25.

Nursery Ethics, by Florence Winterburn, \$1.00.

Sources of inspiration and help. — The National Congress of Mothers, the office of which is at 806 Loan and Trust Building, Washington, D.C., is an organization which seeks to establish and aid Mothers' Clubs, Parents' and Teachers' Associations, and similar organizations that are working in the interests of child welfare. It has fifteen departments dealing with different phases of the subject, and publishes much useful literature. Chief among this is the *Child-Welfare Magazine*, which is issued ¹²ten times a year at a subscription price of ~~fifty~~¹²—cents¹²/. There are state organizations auxiliary to the National Council in the various states, and the officers of these are always ready to assist those who are studying the problems of motherhood.

II

CHILD NATURE AND CHILD NURTURE

THERE are two great influences that shape the character of the child. These are heredity and environment, or nature and nurture. The first is by far the mightier force. It sets limits beyond which the influences of the second cannot go. Through its influence parents, by their own sins and failures, may mar the lives of their children; but, happily, human nature which has been shaped through the ages past cannot be wholly corrupted in one or two generations. The child of evil parents commonly has the germs of a large share of the virtues of mankind in his make-up. Whether these or the grosser tendencies of his immediate ancestors shall develop is determined chiefly by nurture. One cannot obtain figs from thistles, but even a diseased tree can be made to produce beautiful and wholesome fruit if it is given the right culture. When, to good heredity wise training is added, good character is assured. Alas that what we really are, rather than our unattained ideals, determines what the inner natures of our children shall be! Alas that when we attempt to correct by training the defects of character we have bequeathed we should so often lack the skill to wisely use the methods which we approve.

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A good heredity is the best heritage that a parent can give a child. But though it is not the strongest power to shape character, nurture, or training, is surpassingly important to the parent, for after the child is born it offers to him the sole opportunity to shape the child's life. If this educational work is well done it will be because the plans for nurture are in harmony with the laws of nature. Indeed, the most that the parent can do is to cooperate with God in his plans for the making of a man or woman from the child.

The lessons in this book deal with the facts of child nature which condition all the effort of the parent to shape the child's character, and with methods of training that seem to be in harmony with the divine plan.

The following references are designed to guide the student's reading on the subject of the relation of the child's natural development to the training that he should receive: *The Unfolding Life*, by Antoinette A. Lamoreaux, pp. 11-35; *A Study of Child Nature*, by Elizabeth Harrison, pp. 9-12; *Principles of Religious Education*, chapter on The Religious Content of the Child Mind, by G. Stanley Hall, pp. 161-192; *The Development of the Child*, by Nathan Oppenheim, pp. 1-10; *The Making of Character*, by John McCunn, pp. 1-52; *Household Education*, by Harriet Martineau, pp. 31-62; *The Natural Way*, by Patterson DuBois, pp. 54-68; *Lutheran Teacher-Training Course*, by Luther A. Weigle, pp. 9-14; *The Story of the Mind*, by James Mark Baldwin, pp. 166-199.

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LESSON I. NATURE AND NURTURE

Let us give the children the right start in life, and let us begin at the very beginning.

— PAUL CARUS.

Nature must be reckoned with or nurture cannot be reckoned on.

— PATTERSON DU BOIS.

The life comes from God complete in its possibilities, but at the beginning all is in germ.

— ANTOINETTE A. LAMOREAUX.

Teaching is essentially the response of the adult to the moral and intellectual need and readiness of the child.

— ANON.

One of the greatest lines of the world's work lies before us: the understanding of little children, in order that they may be properly trained.

— ELIZABETH HARRISON.

A little more allowance given to the primal fact that a child is alive, and is a child, and lives therefore according to childhood's laws, would sometimes stay a too hasty interference with manifestations of pure child life and child nature.

— H. THISTLETON MARK.

What determines whether or not any course that I choose to lay out for my child either in the physical or spiritual realm is nurture? Manifestly the child's nature itself, his life forces and their laws of action must be the determining factor.

— PATTERSON DUBOIS.

Nurture them in the training and admonition of the Lord.

— EPH. 6:4.

CHILD NATURE AND CHILD NURTURE

No amount of "child study" will save teacher or mother the trouble of studying her own children. Even a little, however, may helpfully guide her in that task.

—EDWARD PORTER ST. JOHN.

The child differs by nature from the adult.—In many ways this is true. In his physical life it is very apparent. The young child's head is fully twice as large in proportion to its entire body as that of an adult, while its legs are little more than half as long. Its muscles have but half of the relative weight, while certain glands are proportionately fifty times as large as in mature life. In the way he thinks the differences are as clear. The child is influenced far more by the suggestion contained in the act of another, in a picture or a story, than by appeal to laws of cause and effect. When he attempts to reason, it is largely by analogy, and if one attempts to give him knowledge of a kind that he cannot gain through the direct action of his senses, his ideas are often ludicrously grotesque. His feelings are intense, but they are short-lived. If one wishes to stir a particular emotion it must commonly be done by an appeal to his senses. The lesson for the child must surely differ from that for the adult.

As he grows older the child passes through several stages of development.—The transition to the conditions of adult life is not a uniformly gradual process. For several years at a time development is rather slow and along uniform lines; then comes a period of rapid change, which opens a new stage of life in which interests and aptitudes are different, and new methods of

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training are demanded. The most important of these changes comes at about twelve years of age and divides childhood from adolescence, both of which are further subdivided in a similar way. He who deals with children of widely differing ages in the same way courts failure. It is with the problems of training which arise before adolescence that this book chiefly deals.

Children naturally differ in temperament. — All differ as children from adults, and all pass through stages of development that are substantially the same; but each child has his own personality, his own way of reacting to what goes on about him. The most obvious distinction of this kind is between the active child and the thoughtful child, and this difference may commonly be seen in any family where there are several children. The child of the one type thinks and feels deeply, and permanent impressions are made. The other acts promptly and vigorously but only a superficial impression is made. The one is careful; the other heedless. The one screams when punished and perhaps fights, but soon forgets; the other makes little resistance or outcry, but sulks for hours. Many other contrasts will occur to parents and teachers. It is obvious that the same method will not be equally effective in each case.

These facts are hints of God's ways of shaping the child's life. — Through the orderly processes of nature the child is receiving the better part of his education. The most and the best that the parent or teacher can do is to cooperate with God in this work. Out of the needs and opportunities of the child's nature the best guidance

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in the planning of lessons and methods of training must come. The methods that have been approved by the experience of the past are not to be lightly discarded, but the final test must always be their results in shaping the nature of the particular child in whose training they are to be used. It is as an aid to the understanding of child nature that the investigations of child study aid the parent. It is from the point of view here suggested that each topic discussed in the following lessons is approached.

QUESTIONS FOR DISCUSSIONS

1. Henry Ward Beecher said that if a child were well born the first time he would be willing to take the chances that he would be born again. What did he mean? Do you agree with him?
2. Mention some definite happenings in your own home that show the child's point of view differs from that of the adult.
3. Point out some changes that you have noticed in your children as they grew older.
4. Have you noticed marked differences of temperament in children of the same parents? Give particulars.
5. Have you known of cases of children of bad heredity who were brought up under good influences and became worthy people?
6. Have you known of children who in spite of very unwise training turned out well? If so, how do you explain it?

III

TRAINING THE INSTINCTS THAT ARE ASSOCIATED WITH THE PHYSICAL LIFE

LESSON II. THE TRAINING OF THE APPETITE

IN two ways appetite is related to moral life. It largely conditions bodily health and the wholesomeness of mental processes, and so affects the susceptibility of the soul to the higher spiritual impressions that should lift it above low and selfish aims and standards. Again, the instincts that are associated with the satisfaction of bodily needs are so fundamental in their relation to human nature that their perversion easily leads to faults that are more distinctly moral in their nature. The references below deal with both the preservation of health and the moral problems that are involved.

The Care and Training of Children, by Le Grand Kerr, pp. 38-58; *The Care of the Child in Health*, by Nathan Oppenheim, pp. 70-110; *The Education of Man*, by Friedrich Froebel, Appleton's Edition, pp. 60-63; *A Study of Child Nature*, by Elizabeth Harrison, pp. 39-56; *The Study of the Child*, by A. R. Taylor, pp. 12-17; *Christian Nurture*, by Horace Bushnell, pp. 271-288; *Making the Best of Our Children*, by Elizabeth Harrison, pp. 45-52; *Hints on Child Training*, by H. Clay Trumbull, pp. 109-118.

TRAINING THE INSTINCTS

Feed me with the food that is needful for me: lest I be full, and deny thee, and say, Who is the Lord?

— PROV. 30: 8, 9.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

— I COR. 10: 31.

Nature intended that taste and digestion should be warm friends: we have often made them bitter enemies.

— A. R. TAYLOR.

A child's appetite in its original normal state can be retained if the proper measures are adopted from the beginning.

— MARTHA B. MOSHER.

Impressions, inclinations, appetites, which the child may have derived from his food, the turn it may have given to his senses and even to his life as a whole, can only with difficulty be set aside, even when the age of self-dependence has been reached.

— FRIEDRICH FROEBEL.

The child is taken, when his training begins, in a state of naturalness, as respects all the bodily tastes and tempers, and the endeavor should be to keep him in that key; to let no stimulation of excess, or delicacy, disturb the simplicity of nature, and no sensual pleasuring, in the name of food, become a want or expectation of his appetite.

— HORACE BUSHNELL.

The great principle and foundation of all virtue and worth is placed in this: that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.

— JOHN LOCKE.

I am impressed more and more with the fact that children, as a general rule, are in greater need of attention to their hygienic surroundings, the perfecting

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of their nutrition, and perchance the careful administration of a suitable tonic, than they are of discipline.

— LE GRAND KERR.

A normal appetite is the instinctive impulse to provide the body with the nourishment that it needs. — Not only does a normal appetite prompt to the taking of food in sufficient quantities to maintain bodily welfare, but it also exercises a selection as to the kind of food that shall be taken. Unless it has been perverted it is in the main a safe guide as to diet, because through the long past of the human race it has been shaped by man's needs. Thus sweet foods are naturally attractive to children because sugar is rich in certain food values. So things that are bitter or very sour are distasteful because if they are taken in large quantities they are commonly harmful, while things that are disgusting or nauseating are those that offer least nourishment or that most endanger health. Not only is it true that the most valuable foods are commonly palatable, but it has been found that the processes of digestion are more readily and fully completed in case of food that is relished.

The appetite may be perverted by persistent use of improper diet. — Except as it is due to disease this is the only way in which morbid appetites are formed. Since instinctive appetite, as we have seen, works directly against the formation of such habits, they are very rarely spontaneous. Almost invariably they are due to the use of a diet that is provided or urged upon the child by adults, as in case of highly seasoned foods, condiments, etc., or to the overcoming of nat-

TRAINING THE INSTINCTS

ural tastes because of strong social influences, as in case of the use of tobacco and stimulants. Under such circumstances appetite at first protests against the use of such substances, and pain or discomfort follows, but the system so adapts itself to the new food that is forced upon it that while harmful effects continue the appetite comes to demand it.

A child's appetite may be kept wholesome by regularly providing suitable food and removing the inducements to use that which is harmful. — Thus habit reinforces instinct and the child's welfare is doubly guarded. In planning a child's diet the parent must realize that his requirements are in many ways different from those of the adult, and that if his real needs are satisfied there is much less danger that he will desire unsuitable food. Often abnormal appetites (such as the desire to eat chalk, which is common among school children) are due to a lack of certain necessary elements of diet. Books to which references are made above indicate what the important needs of the child are, and what foods best supply them.

Habits of indulging appetite at the expense of physical welfare tend toward moral laxness. — If the pleasure which is associated with the use of suitable food as an aid to its selection is made an end in itself to the detriment of health, the perversion of appetite is not the only evil result. These instincts which are designed to conserve bodily welfare are so fundamental in their nature and have so large a place in the early life of the child that if they are abused, habits of self-indulgence in other ways are very likely to appear. The ascetic life of extreme and needless self-denial

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does not always conduce to morality, but the healthful, normal life, in which natural instincts are reinforced by wholesome habits and controlled by reason and the higher feelings, surely lays a firm foundation for every later phase of character building.

QUESTIONS FOR DISCUSSION

(Discussions as to the proper foods and the necessary quantities of each should be preceded by careful reading of authoritative books on the subject, for recent investigations have made it clear that intelligent parents have often gone astray in their thought and practise in these matters. Several of the books mentioned above deal with them in detail.)

1. Is it kindness to a child to give him all articles of diet, especially such as are of the nature of luxuries, that older members of the family use?

2. If not, how shall it be avoided without harming the child by seeming selfishness? Is it wise to have children eat at a separate table? If at the same table, should they leave before the dessert is served?

3. Should children be allowed to select candy for themselves? What kinds are most wholesome? What are the chief dangers to be guarded against in the use of candy by children?

4. What conditions favor the development of gluttony in children? How can it best be corrected? What is the effect of thorough mastication of the food in this connection?

5. When does gluttony or the choice of unhealthful food become a moral fault? How can it best be punished, if other measures fail?

6. What are the best methods of teaching temperance to young children?

7. Realizing that cigarette-smoking is a perversion of appetite, how would you attempt to prevent it in boys?

TRAINING THE INSTINCTS

LESSON III. DEALING WITH THE RESTLESS CHILD

One of the marked characteristics of young children is their incessant activity. To find a satisfactory means of controlling this is one of the most insistent and difficult problems of the parent. The common method of repression is not successful from either the point of view of immediate results or of its effects upon character. Wiser plans are suggested in the following readings:

A Study of Child Nature, by Elizabeth Harrison, pp. 13-32; *The Study of the Child*, by A. R. Taylor, pp. 93-105; *The Care of the Child in Health*, by Nathan Oppenheim, pp. 146-162; *The Unfolding Life*, by Antoinette A. Lamoreaux, pp. 41-50; *The Power of Play*, by George H. Archibald, pp. 1-42; *Home Occupations for Little Children*, by Katherine Beebee.

The little frame must be exercised. Every human function depends on exercise for its growth and perfection.

—HARRIET MARTINEAU.

No wonder he rolls and runs and jumps and tumbles and pulls and pushes and twists from the moment he opens his eyes in the morning until he is put to bed at night. He cannot help it. He ought not to help it. It is natural with him. This is the way he grows.

—A. R. TAYLOR.

Making a restless child "keep still" is a repression of this nervous energy, which irritates the whole nervous system, causing ill-temper, moroseness, and general uncomfortableness.

—ELIZABETH HARRISON.

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The motive back of many a "don't" is worthy, and often there may be no alternative but instantly to check an action, but for the effect on character-building there is a more excellent way than repression.

— ANTOINETTE A. LAMOREAUX.

The very worst thing that can be done to such a boy or girl is to command him or her to sit still or not to act; and a still worse thing — to make a comparative again on the head of a superlative — is to affix to the command painful penalties.

— JAMES MARK BALDWIN.

Never prohibit anything you *cannot* prohibit.

— GEORGE H. ARCHIBALD.

Much physical activity is essential if the young child's body is to develop normally. — At this early period of life growth is very rapid. If any muscle is not properly exercised its growth is hindered and deformity results. The instinct that prompts the child to perpetual movement during his waking hours is one that provides for present health and future welfare. Without it the body would be stunted, and the control of the muscles would be imperfect.

To attempt to repress these movements of the child is to battle with God-ordained laws of nature. — Disaster is sure to follow such effort. A certain amount of energy is generated in the child's body. It must find expression in movement. To attempt to check those activities is like closing the safety-valve of an engine. If by strenuous effort success is attained for a time, an explosion is sure to follow. To bid a child to keep still when the voice of God speaking in

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his nature bids him wriggle and twist is both foolish and wrong.

Guidance, not repression, is the solution of the parents' problem. — It is needless to say that the activities of the child are not to be uncontrolled. The effort should be to find a method of directing these forces into right channels. To tell a child what to do is as easy as to tell him what not to do, and is vastly more effective. Mischief is simply misdirected activity. If a child is merely told not to do an objectionable act, since he must do something he commonly turns to mischief of another kind. If he is guided to legitimate activity, the danger of mischief is eliminated and he is besides led to actions that have a value in themselves.

There is a moral value in substituting guidance for repression of the activities of the child. — To be inactive means real suffering to a healthy child. If his movements are restrained by the will of the parent, the God-given impulse to activity urges him toward self-assertion and opposition. The parent who continually says "Don't" to the child is of necessity building up in him the habitual spirit of rebellion and disobedience.

On the other hand, when the child acts in a way that has been suggested by the parent he is unconsciously receiving a training in obedience. He is learning to submit himself to the guidance of the parent, and harmony of will is fostered. The moral value of such training can hardly be overestimated.

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QUESTIONS FOR DISCUSSION

1. Bring from your own observation illustrations of the danger of dealing with the child by the method of repression.
2. Give illustrations of the tactful control of children by suggesting activities.
3. If a child annoys others by restlessness in church, how would you correct it? What would be the effect of giving him vigorous exercise just before the service?
4. Rainy days are particularly trying to mothers because of the noisy play of children who are kept indoors. What suitable activities can you suggest for such occasions?
5. Sunday is sometimes a dreaded day to children because ordinary active play is forbidden. What are some unobjectionable Sunday activities?
6. How would you answer the mother who says she has not time to plan things for her children to do?

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LESSON IV. DEALING WITH THE NERVOUS CHILD

The problems of child training are greatly increased when a child is not rested, well nourished, and in a normal condition of health. When the abnormal conditions are slight the dangers in moral training are especially great because they are overlooked in the average case. The following readings will be of value to parents who wish to understand these conditions and to know how to deal with the child in view of them.

Nursery Ethics, by Florence Winterburn, pp. 170-173; *The Care and Training of Children*, by Le Grand Kerr, pp. 115-125; *The Nervous System of the Child*, by Francis Warner, pp. 180-184; *The Study of Children*, by Francis Warner, pp. 141-148.

The chief means of preventing exhaustion lie in the early recognition of the signs of fatigue.

— FRANCIS WARNER.

When the body is in a morbid condition there is not present sufficient energy to make one's self do right. There is no confidence, no faith, and an effort seems not worth the while. So a much greater degree of tact and patience are necessary in dealing with ailing children than with well ones.

— FLORENCE WINTERBURN.

The adult confides to his friends the dread which he has of the morrow and its duties; he tells of uncontrollable imaginations of error or wrong, of his irritability, which he always attributes to his not feeling well, and a hundred and one complaints of which he is, to his view, the undeserving victim. But the child

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conceals these things; he is irritable and fretful, but he makes no excuses; he may exhibit fits of passion or wilfulness that are unnatural for him; . . . he shows without audible complaint that there is something wrong.

— LE GRAND KERR.

The faults of children are often in large measure due to their physical condition. — Most mothers and many fathers are particularly nervous at times. They know that these are also days when their children are unusually cross, but many fail to realize that the conditions are essentially the same. There are times when it is far harder for the child to control himself than it is for the nervous parent to do it, for the child lacks the understanding of his own case and the developed powers of self-control that aid the adult. Under such circumstances the child should receive patient and thoughtful treatment. He cannot be at his best at such times, and often cannot profit by ordinary methods of discipline.

The parent should be watchful for such occasions. — Sometimes the condition is due to fatigue. An evening entertainment that delays the hour of going to bed, the loss of the usual afternoon nap, the nervous stimulation of an unaccustomed romp with other children — these and similar unusual circumstances affect the child much more strongly than many parents realize. Certain more usual conditions should also put the parent on guard. A thoughtful mother said to the writer, "I try to be very patient with my children after four o'clock in the afternoon, for I know that then they are getting tired." Bur-

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densome school tasks sometimes affect children in this way.

Besides these conditions which in themselves suggest the danger, there are others which should be recognized. Often the first symptom that a child is "coming down with the measles" or some other disease is his unusual irritability. After the nature of the disease has appeared, many a parent has been conscience-smitten at the thought of the harsh discipline of the preceding day. Bad temper in a usually tractable child should always suggest the possibility of illness as an explanation.

In such cases the first step is to avoid clashes of will between parent and child. — This does not imply that the child is to be allowed to have his way in spite of the better judgment of the parent, but that it is wise tactfully to "manage" him rather than to resort to corrective discipline. If the child is not in such physical condition as to profit by such measures it is better to avoid the issue. It is true, however, that if wise retributive punishments are used the necessity for this is minimized.

This immediate step should be promptly followed by an effort to correct the unfortunate conditions. — Putting the child to bed, telling stories or reading to him as a substitute for active play with other children, calling the doctor, keeping home from school, or such other methods as are suggested by the needs of the particular case should be the next resort. But it should be understood that these are not in any sense to be regarded as punishments. To send an over-tired and nervous child to bed with the sting of unmer-

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ited punishment in his heart is not to help correct the conditions that have caused the trouble. If the child is in a really normal condition the case is not of the kind that is here discussed. If he is not, surely the treatment should be directed to the cause of the misconduct.

QUESTIONS FOR DISCUSSION

1. Is there danger to discipline in avoiding the issue in case of a petulant and irritable child under circumstances such as have been suggested above?
2. What would you say of the danger to good discipline of resorting to punishment under such circumstances?
3. Relate from your own observation cases in which children have been misunderstood in the ways hinted at in the lesson.
4. Have you used methods such as have been suggested above? With what success?
5. Give illustrations of tactful ways of avoiding the issue when a child is not in a condition for ordinary discipline.

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LESSON V. TEACHING THE CHILD ABOUT SEX

Few duties are more important or more dreaded by parents than the giving of instruction of this kind. In the past it has been almost wholly neglected, but in these days large numbers of parents are attempting to guard their children from the dangers of ignorance and misinformation and unclean suggestion. Among many books which are designed to aid in this the following titles have been selected as among the very best as guides to parents of young children. *The Moral Problem of the Children*, by Rose Wood-Allen Chapman (published by The Mary Wood-Allen Fund, 601 W. 156 St., N. Y., at 20 cts.); *What a Young Girl Ought to Know*, by Mary Wood-Allen and Sylvanus Stall; *What a Young Boy Ought to Know*, by Sylvanus Stall. (In the same series with the last two are books for young people and adults.)

Why is this an improper subject? Why is it not as sweet and clean as any other? Why is not birth a holy thing, and motherhood and fatherhood an equally holy thing? Reverence for a thing, and a sense of its uncleanness are incompatible feelings. I plead for a healthy, natural reverence for this sacred relation of life — and real reverence is based only on knowledge and understanding. — WILLIAM M. SALTER.

The great work that we are to do for our children is more that of giving them the right atmosphere than it is simply presenting to them the facts.

— ROSE WOOD-ALLEN CHAPMAN.

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In my opinion the wisest parents will . . . teach "here a little and there a little" while the child is not only young, but *very young*.

— JENNIE B. MERRILL.

It is unsafe to leave a child ignorant about sex. — The writer firmly believes that a majority of the evils that appear in connection with this phase of human nature could be avoided by simple, frank instruction of children and youth. The great trouble has been that parents who have clean ideas about sex and its relations have kept their lips sealed on the subject, and have left their children to get such information as they could from other children and ignorant servants or from vicious persons who are always ready to talk of these things. Even if it were desirable, children *cannot* be kept in ignorance of these things. *Through the parents' neglect* their thoughts of these matters have too often been perverted and impure from the first. The aim should be to preempt the ground for cleanness and truth.

The child's natural curiosity opens the opportunity to give such instruction in a healthful way. — The invariable questions as to his own origin and as to where his baby brother or sister came from and his observation of pets, domestic animals, and wild creatures about the home introduce the subject in the ideal way. Thus the essential facts about the origin of life can be clearly given at a time and in a way that cannot possibly offer any suggestion of impurity. A child who is so taught feels as he grows older that he has always known these things. Nature's ways seem natural to him. There is no shock of reve-

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lation at a time when it is unfortunate that his thought should be strongly directed to these things. If the information has been wisely given his ideas have been pure from the first and they are not easily perverted. On the other hand, it is not strange that children go wrong when all their education in these matters has prepared for it.

The giving of such instruction is the parents' work. — The peculiar nature of the task makes this appropriate. Such a plan makes it easy for the cultivation of modesty to parallel the giving of this information; this can be the child's secret with his mother. It is especially desirable that this should be a part of home education because the child's questions arise there chiefly, and so it makes it possible for him to receive the instruction while his curiosity is awake, and to receive it naturally and simply rather than by a formal lesson. It is especially important because it opens the way for future confidences when the child meets new problems and faces new dangers.

Many parents shrink from this duty because they do not know how the information should be given. It can be safely, delicately, and easily done. There are many recent books which are especially designed to aid in this. It is earnestly recommended that parents read as many as possible of the references that are given above.

Such instruction should be progressive. — Only such information should be given to the young child as he needs, but further details *must* be given when curiosity widens and new dangers surround the growing boy or girl. A number of

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books mentioned above suggest in detail plans for graded instruction. For the general guidance of the parent it may be said that when the child wants the information is the time when it should be given. But it must be remembered that if the parent has not answered the child's early questions, those that arise at a later and more critical period will not spontaneously come to the parent, but to those who have secretly satisfied the child's curiosity in the past. A parent who is unwilling to open the matter in such a case can at least put a carefully chosen book in the hands of the youth or maiden.

QUESTIONS FOR DISCUSSION

1. Judging from your own experience as a child and from your observation as an adult, do you think it is safe to leave a child uninformed as to these things?
2. Have you known of any cases in which parents have given such instruction to their children? If so, what were the results?
3. Do you know the attitude of children in the public schools as to these things? Is it healthful and normal?
4. If not, what can be done to correct the conditions?
5. What are the practical difficulties in carrying out the plans that have been suggested?
6. What are the best books on this subject of which you know?

IV

HOW TO DEAL WITH THE CHILD'S FEARS

How to deal wisely with the many fears of children is one of the most important problems of child training. There are needless fears to be corrected and at times useful ones to be stimulated. There are instinctive fears that guard his welfare when reason does not tell him of danger, and fears of imagination which must be understood before they can be dispelled. There is danger that fear, having undue place in discipline, may intrude itself in the relations of child and parent, and even that it may hold the soul aloof from the God whose nature is love.

Helpful suggestions as to the various ways in which the parent must deal with fear are found in the following books, as many as possible of which should be consulted in connection with Lessons VI to IX: *Hints on Child Training*, by H. Clay Trumbull, pp. 223-239; *Household Education*, by Harriet Martineau, pp. 109-119; *Our Children*, by Paul Carus, pp. 178-189; *Childhood*, by Mrs. Theodore Birney, pp. 22-31; *Studies of Childhood*, by James Sully, pp. 191-227; *Glimpses of Child Nature*, by Angelina Wray, pp. 64-74; *Fear: Its Place in Human Nature and Methods for its Culture*, by Edward P. St. John, *The Pilgrim Teacher*, November, 1910.

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LESSON VI. THE MEANING OF THE CHILD'S FEARS

Fear is, I believe, the greatest moral suffering of children.
— GEORGE SAND.

Happy those little ones who have ever near them loving arms within whose magic circle the oncoming of the cruel fit of terror is instantly checked, giving place to a delicious calm. How unhappy those children must be who, being fearsome by nature, lack this refuge, who are left much alone to wrestle with their horrors as best they may, and are rudely repulsed when they bear their heart-quaking to others.

— JAMES SULLY.

The function of fear. — All men, and all animals except the very lowest, know what it is to fear. Since Nature has made the feeling a part of the universal equipment for life it must have an important meaning and a real value. A very little observation and thought show that it is her provision for the welfare of a creature when it faces a danger that it cannot overcome. Impelled by fear, it flees and so finds safety. The weaker animals, because they are not so well equipped for a successful struggle, are more subject to fear. "As timid as a hare" becomes very significant when one considers how defenseless the creature is.

The savage with his poor weapons and ineffective tools is more subject to fears that grow out of his every-day contact with nature than is the civilized man. So woman, because she is not so well fitted to battle with the forces of nature or with evil-disposed persons, is more timid than man.

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Why the child is so fearful. — In view of the function of fear it is not strange that the little child is especially subject to it. Physically he is among the weakest of all creatures. Intellectually he is undeveloped, and hence is unable to devise methods of outwitting his enemies or even to determine the limits at which real danger is past. As he grows older and becomes wiser and stronger, fear has less value, and gradually it comes to have a smaller place in his experience.

When one realizes how valuable the child's fears are and how important a place they have in God's provision for his welfare, they will not be regarded lightly. The thoughtful parent will never ignore, ridicule, rebuke, or despise the fears of a child.

The nature of fear. — Fear belongs to the emotional nature of the child. It is not under the power of his will. No one can choose to fear or not to fear a certain experience any more than he can arbitrarily decide that he will love or hate a particular person and then proceed to do it. Fear, like every other feeling, is the product of certain conditions. When one believes himself to be in danger, fear follows of necessity. Until the sense of danger is removed the fear cannot pass. This may be accomplished in different ways; the threatening object may disappear; one whom he trusts may come to his rescue; he may gain further knowledge that indicates that the danger is past; but in some way the impression that he is about to receive an injury must be dispelled before the fear can be dissipated.

Hence simply to urge a child not to be afraid

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is useless; to command it is folly; to punish a child for fear is inhumanity. The first step toward the conquering of a child's fears is to remove the danger which occasions them, or, if there is no real danger, to convince him of that fact. To force him into association with that which he still fears is to increase his terror. A very intense emotional experience of that kind may be so deeply registered in the nervous system that the feeling persists after there is full knowledge that there is no real danger.

QUESTIONS FOR DISCUSSION

1. Mention some of the foolish fears of childhood which have come under your own observation. Study their origin. Were they foolish from the child's point of view?

2. When a boy was sent for the first time to have his hair cut at the barber shop he wept bitterly and refused to go. When he was asked why he was afraid he said, "The barber will pull out all of my hair!" His mother asked what made him think so, and he replied, "Look at Uncle Al's head." How would you deal with such a case?

3. A father, finding that his boy was afraid of a locomotive, in order to demonstrate that it would not harm him, dragged him beside one as it stood puffing and hissing at the station. The child was too frightened to look at the engine, and continually struggled to escape. What is likely to be the result of such an experience upon the child's tendency to fear it?

4. Aside from the direct influence upon the child's fear, are any unfortunate results to be expected?

5. How would you deal with such a case?

6. Give from your reading or observation illustrations of fears whose real significance was misunderstood by parents or teachers. Suggest better ways of dealing with these cases.

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LESSON VII. HOW TO DEAL WITH DIFFERENT KINDS OF FEAR

Place yourself in the child's place, and thence start for further operations. — PAUL CARUS.

Until a child's reasoning faculties are developed through contact with fact and experience, the odds are tremendously against him in his battle with fear, and it is a duty wisely and tenderly to help him in this as in other processes of his development.

— MRS. THEODORE BIRNEY.

The hardest fears to control are the fears that are purely of the imagination; and no other fears call for such considerate tenderness of treatment.

— H. CLAY TRUMBULL.

Instinctive fears. — Certain experiences have been so universally harmful that the fear of them has become hereditary; the child fears them instinctively before he has had experience of them. This is illustrated in the fear of darkness, of strangers, of loud noises, of rapidly moving objects, of high places, etc. All of these fears were directly serviceable to our savage ancestors, and even in our own social environment they are, in the main, of real value. Thus the fear of strangers saves the child from some real danger of contracting contagious and infectious diseases, and lessens the danger of kidnapping which is not wholly to be ignored even in these days. The fear of darkness deters the child from making investigations which would lead to falling down the cellar stairs. Loud noises are almost invariably accompanied by

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some sudden release of great power. These fears, then, are not to be eliminated, but only to be modified in relation to such occasions as are really harmless.

Fears based upon experience. —These are almost always serviceable. The exceptions are when the combination of circumstances is unusual, or when the child has blundered in his own relation to them. Here nature is most effectively the parent's helper in the training of the child. Perhaps the commonest mistake in relation to them is in unduly shielding the child from the experiences that could give rise to these helpful fears. Some wise parents, after warning the child of the danger of playing with fire and repeatedly advising against it, have permitted him, while under careful observation, to have matches that he might, by burning his fingers, learn the lesson in nature's way. A prohibition after such an experience would be ten times as effective as it could be if natural fear of the real danger were not enforcing it.

When an unfortunate experience causes a needless fear it may be corrected by explaining the peculiar circumstances, by showing one's own lack of fear, and by gradually leading the child into association with the dreaded object under favorable conditions.

Fears due to misunderstanding or imagination. —Such are dream fears, the fear of ghosts and other supernatural beings, and many others which are due to children's misinterpretations of the remarks of their elders. Because of their ignorance, children are especially subject to these. The parent should understand that however triv-

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ial their cause from the adult point of view the child's fears are as real as if the danger were as great as he supposes it to be, and that they deserve as thoughtful and patient treatment as any others. Often the misunderstanding of a single unfamiliar word is the occasion for long-continued suffering on the part of a child. Thus a child who had been taught by his grandfather, who was a clergyman, to repeat the verse, "The zeal of thy house has eaten me up," believed the church to be inhabited by a terrible wild beast. The only way in which such a fear can be removed is by correcting the child's misapprehension, whether it be by a clear explanation, or through the gradual attainment of knowledge through the child's experience. The first step toward correcting them is to know exactly what the child fears, and how the fear first arose.

QUESTIONS FOR DISCUSSION

1. If you believe that the fear of darkness has some real value, what would you do about having the child sleep in a dark room?
2. Give from your own observation cases of needless fears that were the product of experience. How would you deal with these cases?
3. Give illustrations of fears of the imagination. How would you correct them?
4. Illustrate from your own experience fears due to misunderstanding and indicate ways of dealing with these particular cases.

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LESSON VIII. THE PLACE OF FEAR IN HOME DISCIPLINE

“The child heart is so shy a thing;”
It opens at love’s tender call.
It closes when fear’s shadows fall.
“The child heart is so shy a thing.”

— ANGELINA W. WRAY.

Anger robs obedience of its sweetness.

— ELIZABETH GRINNELL.

Sternness must be absolutely avoided, for as lying shows fear, anything which increases this sentiment only drives the culprit farther from the truth.

— FLORENCE HULL WINTERBURN.

The most essential thing for a timid infant is to have an absolutely unfailing refuge in its mother.

— HARRIET MARTINEAU.

Fear of the parent is not an effective motive of obedience. — Fear has at best only a negative value in moral training. The most that it can accomplish is to deter the child from wrong-doing. It never gives him a positive impulse to do the right as love, or self-respect, or altruistic feeling may do. While it may secure outward obedience it may leave the child as wrong at heart as before.

It interferes with the most helpful relations between parent and child. — Fear is the feeling with which a child ordinarily responds to an enemy and it serves to lessen the possibility of any association between them. The parent surely is the child’s best human friend, and the normal attitude of love between them is designed to bring them into closest association that the child may

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profit to the full by the wisdom and strength and self-sacrifice of the father and the mother. This God-ordered relation between parent and child is by far the strongest influence that can be brought to bear upon the heart and life of the young. Any humanly devised mode of discipline that interferes with it is surely a misguided effort for the child's welfare.

If strongly stimulated it leads to deception and falsehood on the part of the child. — In the young child this is due to the fact that he is by nature's plan the slave of his instinctive feelings. When he sees a parent's stern or angry face and hears the harsh voice, his fear masters him so that *he is not able to tell the truth*. The same instinct which prompts him to save himself from a harsh and unloving stranger is stirred when a parent so far forgets himself as to manifest anger toward the child.

If the older child is controlled only by the fear of the parent, he knows that if he can deceive him, he can escape the consequences that he dreads, and hence deliberate deception is common in such cases.

But the child should fear to break the immutable laws of God. — Whether they are written in the Bible or whether they are those that men have discovered in other ways, and call laws of nature, or laws of health, or moral laws, this is true. Faithfully to interpret these laws to a child, and wisely to punish for infraction of them, is a parent's duty. Indeed, one of the most important lessons that a child ever learns is that he cannot break one of God's laws without suffering because of it. While his heart should go

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out in love to his parent and to God he must learn to fear the consequences of broken law.

QUESTIONS FOR DISCUSSION

A little boy had been forbidden to open his mother's desk lest he spill ink upon the carpet. In a moment of temptation he disobeyed, and the dreaded accident followed. Bursting into tears, he ran to his mother's arms, saying, "Oh, mamma, I spilt the ink; I opened the desk and spilt the ink!" He knew that he had disobeyed and that he would be punished, but in his trouble he sought his mother first of all.

1. There was no fear of the mother. Was there any evidence of an unwise mode of discipline?

2. Would you punish a child under such circumstances?

3. One cannot break God's laws without suffering for it. Can the parent omit punishment in such a case without danger of lessening the child's appreciation of this fact?

4. The child seemed to be truly repentant. If punishment which seems just to him is inflicted, will it tend to increase this feeling or to weaken it? If the punishment is omitted might the feeling be lost more easily?

5. How would you deal with a child who lies to escape punishment?

6. Describe, for discussion in the class, cases of discipline which illustrate the suggestions of this lesson or the dangers of unwise stimulation of fear.

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LESSON IX. THE PLACE OF FEAR IN RELIGIOUS EDUCATION

The fear of the Lord is the beginning of wisdom.

— Ps. 111:10.

Perfect love casteth out fear. —I JOHN 4:18.

What time I am afraid, I will trust in thee.

— Ps. 56: 3.

No man or woman can be a faithful servant of duty, qualified to live, suffer, and die for it, who has not grown up in awe of something higher than himself, in veneration of some powers greater than he can understand; and this awe and veneration have in them a large element of fear at the beginning.

— HARRIET MARTINEAU.

Fear has too large a place in much of the religious training of the child. — Some theologians and preachers of a few generations ago used all the resources of language and all the arts of oratory to make God seem terrible to men. Great changes have come, but we are not yet wholly free from the influence of those who would scare children into the kingdom of heaven. Even yet, to some children the dominant conception of God is that of the cruel judge or the great policeman in the sky who spends his time in trying to discover the sins of children in order that he may punish them by and by. God is the child's best friend; fear is designed to save the child from an enemy. The attitudes of loving trust and joyful obedience are those that will bring the most helpful relations with him. The parent who teaches his child to shrink from the thought of

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the presence of God has done him perhaps the greatest wrong that one can do another soul. We may well hesitate artificially to stimulate fear of Him whose very nature is love.

But awe stirred by God's mighty power is an element in the reverential attitude. — Reverence is compounded of fear and love. It is the feeling that rises when we think at once of the greatness and the goodness of God. It is the blending of the responses to the impression of his mighty power, which could wipe us out of existence in an instant, with that which follows the thought of his love and care. It is to be cultivated not so much by the artificial method of commanding the hushed voice and solemn step in the church as by bringing to the child the thought of God's love and care at times when he feels dread at some manifestation of his power in nature. The moment when the child is cowering in fear in the midst of a storm is that of the parent's opportunity. At the same time one may help to quiet his fears and instil that attitude of reverential awe which really comes forth from his inner nature, and will find expression in the church, and elsewhere as well.

The thought of the presence of God should serve to lessen and remove many of the child's fears. — An illustration will best present the thought. A little child had a troubled dream of some monster that came from the dark closet and pursued him through the house. Later, when his mother found him fearing that this creature haunted the dark corners, she told him of God's presence and his loving care, and went with him into the darkness until his fear was

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so quieted that he could stand alone in the open closet door and say, "I am not afraid because God is right here, and he is taking care of me all the time." The result of such teaching as that will be that whenever the child feels a fear his thoughts will trustfully turn to God. Compare the result with that of such teaching as leads the child to think of him with terror or with dread.

QUESTIONS FOR DISCUSSION

1. A five-year-old boy of the writer's acquaintance had told a lie. His godly grandmother pointed to the crackling fire and said, "If you do that, by and by God will put you in a place like this and burn you up forever." What is likely to be the effect of such training? If a child had been so taught, how would you deal with him?

2. A little child had shown great fear during a visit to Niagara Falls. Some time afterward he asked his mother, "Who pours the water over Niagara Falls?" How would you answer the child in such a case?

3. There are humorous stories that indicate otherwise, but from your own observation are not the fears of children who dread to sleep in the dark lessened by the thought of God's presence?

4. When one mother tried to quiet her child thus she became more frightened at the thought of God's presence. What was the trouble? What would you do in such a case?

5. A mother quieted her child's fear of ghosts by saying: "They are angels. If they ever come about us it is to help us. They only come when God sends them." To a friend she justified it by quoting Heb. 1: 14. What do you think of this?

6. There are no better expressions of reverence than in the Psalms. Turn to the 29th, the 93d, and the 135th. What seems to have stirred the feeling in each of these cases?

7. Have you known of cases where children have seemed to show a reverential attitude under similar circumstances?

8. Mention any helpful or harmful appeals to fear in religious instruction of children which have come to your notice.

V

HOW TO DEAL WITH THE ANGRY CHILD

Anger is one of the first feelings to manifest itself in the young child. It is one of the most unlovely traits of childhood, and one of the most difficult to control. But it is also true that the one who rarely feels it often suffers wrong, and that, when it is stirred by the unjust sufferings of others, it impels most strongly to the righting of those wrongs. Manifestly there must be thoughtful action on the parent's part if the child is to be so trained that he will experience anger as a virtue and escape it as a vice.

There are few references to anger in the popular books on child training, probably because it is commonly regarded as wholly wrong, and because of the lack of successful methods for its control. The following readings, however, will be helpful in connection with Lessons X to XII: *Hints on Early Education and Nursery Discipline* (published by Funk & Wagnalls), pp. 33-36 (a brief reference, but particularly good); *Nursery Ethics*, by Florence Hull Winterburn, pp. 100-115; *Teachers' Handbook of Psychology*, by James Sully, pp. 307-311; *Our Children*, by Paul Carus, pp. 38-66; *Education as a Science*, by Alexander Bain, pp. 72-77; *Psychology in the*

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Schoolroom, by Dexter and Garlick, pp. 218-225; *Glimpses of Child Nature*, by Angelina Wray, pp. 122-137; *As the Twig is Bent*, by Susan Chenery, pp. 78-88; *Ethics for Young People*, by C. C. Everett, pp. 106-109; *What Anger Contributes to Character and the Training that the Impulse Needs*, by Edward P. St. John, *The Pilgrim Teacher*, December, 1910.

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LESSON X. WHEN ANGER IS A VIRTUE

Be ye angry and sin not. — EPH. 4: 26.

The one who has never felt his hands clinch and his heart beat faster at the sight or tale of injustice or oppression has missed something in his education.

— EDWARD P. ST. JOHN.

Anger is a natural instinct of defense by which one wards off or punishes injury to others, or to one's self.

— C. C. EVERETT.

Anger should be a great and diffused power in life, making it strenuous, giving zest and power to the struggle for survival, and rising to righteous indignation.

— G. STANLEY HALL.

Anger is apt to be a very unjust judge. To look at an act through an angry mood is like looking at an object through a magnifying glass.

— C. C. EVERETT.

The value of anger to the individual. — Fear serves a useful purpose because it prompts one to flee from harm, but it always involves a certain loss; life is saved by abandoning one's property or one's rights. If the enemy is not too strong to be overcome, anger is a more useful response to the threatened injury. It prompts one to defend his person, his property, his rights, his reputation, and to keep at a distance the enemy whose attitude is malicious. When the conditions are such as these, anger can hardly be condemned. In cases where the wrong that is suffered is relatively slight the principle is the same,

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though the response should of course be proportioned to the occasion.

How anger serves others. — When one sees bitter suffering inflicted upon a child because of the selfishness or wanton cruelty of an adult there can be but one response. This is indignation — anger stirred by the wrongs of another. It prompts to such action as will defend the sufferer and tend to discourage the repetition of the misdeed. This, again, is surely a moral impulse — one that needs to be wisely and justly controlled, but one that ought not to be wholly eliminated. Anger because of the needless sufferings of others is one of the chief incentives in worthy reform movements of every kind. The man whose attitude toward the forces of evil that are intrenched in our social system is that of fear rather than anger is neither a good citizen nor a worthy Christian.

Anger becomes a sin when its function is perverted. — Its legitimate purpose is defense, and only to the extent that it accomplishes this is it of value. Ordinarily the degree of anger is proportioned to the sense of injury, but this is not always true. Anger may appear with insufficient cause, or, to put it in another way, it may be stronger than the occasion demands. That one should not resent an unjust attack upon his character is certainly an evidence of moral weakness, but to shoot a man for calling one a liar is at least equally conclusive evidence. Even the unselfish form of anger is subject to such excess, as the savage lynchings of criminals in communities where there are well ordered courts of justice testify.

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QUESTIONS FOR DISCUSSION

1. Sometimes the hungry baby refuses his bottle. If it is repeatedly offered him, he begins to scream in rage. What is usually found to be the occasion for this? Is there any other way in which he could have protected his welfare?
2. Are there other cases in which anger serves a useful purpose in the every-day life of the infant? Mention such as you have observed.
3. Violent anger is more common in children who cannot talk than in older ones. In case of older children those who are deaf and dumb are more given to violent fits of passion than those who can talk. Do you see a reason for this?
4. From your own experience give illustrations of justifiable anger in children.

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LESSON XI. HOW TO TRAIN THE ANGER IMPULSE

He whose spirit is without restraint
Is like a city that is broken down and without walls.
— PROVERBS 25: 28.

He that is slow to anger is better than the mighty.
— PROVERBS 16: 32.

The discretion of a man maketh him slow to anger.
— PROVERBS 19: 11.

If you crush the fighting instinct, you get the coward; if you let it grow wild, you get the bully; if you train it, you have the strong, self-controlled man of will.
— THOMAS M. BALLIET.

There are, perhaps, some rare cases where it is wise to stimulate anger. — The child who makes no resistance when injury is inflicted or threatened is poorly equipped for life. Such a one is almost sure to develop a weak character which makes him less successful as an individual and less useful to society. But nature very rarely fails to provide the child with well developed self-protective feelings, and where other conditions appear it is commonly the result of unwise repressive training by the parent.

Violent anger in the young child should not alarm the parent. — It is a law of human development that the feelings of the young child, like those of the lower races of men, are more intense and explosive than those of the adult. The mother whose child throws himself upon the floor and kicks and screams in blind passion until he is exhausted should understand that she is not dealing with a degenerate, but with a child who

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is probably normal and who is manifesting very common childish impulses. The natural tendency is for such violent passions to become milder and more controlled as the child grows older.

The anger impulse, like every other, grows through exercise. — The more frequently it is stimulated, the more it comes to dominate the nature of the child. Even the disposition of a horse or a dog can be spoiled by continued unkind treatment. This principle is one of the most important for the parent, particularly in its relation to discipline. Scolding, and especially “nagging,” is almost invariably harmful because it commonly stimulates a feeling of resentment and general irritation. A punishment has educative value only when it stirs a feeling of regret or repentance. Whippings and ridicule often have a very different effect from this. Here, again, the value of the retributive punishment is emphasized, for very rarely does such a one occasion any feeling of resentment. It should be understood that though the infliction of a punishment causes immediate anger, it is not to be condemned if the later consequences are such as to cause a permanent regret for the wrong-doing.

The ability to control one's anger increases rapidly at adolescence. — Usually at about fourteen to sixteen years of age the youth begins to win real and frequent victories over ill-temper. The parent can greatly aid in this by suggesting added motives. He can bring illustrations from literature, and from life, of the fact that one who keeps cool when he resents an injury has a great advantage over one who flies into a rage. Such motives as self-respect and Christian duty can

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be stimulated. The more refined forms of anger, such as contempt and scorn, in which the one who seeks to injure another is regarded as so far beneath one as to be unworthy of notice, can be encouraged. Perhaps no greater service can be rendered than the tactfully expressed appreciation and recognition of the effort for self-mastery, however slight its success may have been.

Altruistic anger should be wisely cultivated. — Whenever anger that is distinctly unselfish appears it deserves thoughtful treatment. That it is not immoral the example of Jesus testifies. The spirit should be encouraged, but in such a way as to guard against excesses. There is danger that men to-day will needlessly wish to call down fire from heaven. "Vengeance is mine; I will repay," is a message that is frequently needed.

QUESTIONS FOR DISCUSSION

1. Are the exhortations to non-resistance in Matt. 5:38-41 to be taken literally, or to be interpreted as we interpret: "Take no thought for the morrow"? ⁸¹⁴

2. A mother related the following incident to the writer. Her son came home from school much disturbed in feeling. By persistent questioning she learned that he had been repeatedly annoyed by a schoolfellow, who had that afternoon dared him to fight. The boy had replied that he could not because he had to go home and help his mother about some work, and had gone, followed by the taunts and gibes of his enemy. Upon this she said: "Mother can spare you for half an hour. You go back and give him a thrashing, and," kissing him, "here's one to do it well." The mother finished the story by saying, "He did it well, too. He broke his nose."

What do you think of the boy's spirit? Of the mother's? Did the outcome of the affair suggest a new point of view? How would you deal with such a case?

3. A friend told the writer of a boy who has been trained to absolute non-resistance, with the result that at eleven years of age he is daily escorted to and from school by his mother or a maid that he may not be imposed upon by his schoolmates. Has this training furthered or hindered his real welfare?

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LESSON XII. HOW TO DEAL WITH FITS OF PASSION

Fathers, provoke not your children to anger.
—COL. 3: 21.

Summary punishment for the passionate outbursts of children is simply cruelty.

—FLORENCE HULL WINTERBURN.

Speak to a child in a fretful manner and we shall generally find that his manner partakes of the same character.

—HARRIET MARTINEAU.

If too repressed, righteous indignation may turn to sourness and sulks.

—G. STANLEY HALL.

We must take care that children with a strong tendency to violent temper should not be exposed to circumstances likely to inflame their passions.

—JAMES SULLY.

We cannot reason with a young child but we can use our own reason for him.

—FLORENCE HULL WINTERBURN.

The problem is partly different from that of educating the anger instinct. — Whatever course of conduct is desirable for the child's own welfare, the interests of others must also be considered. Fits of violent rage sometimes occur and the situation must be dealt with promptly. Such considerations will sometimes determine the mode of action, but the methods used should not be such as would be seriously objectionable from the educational point of view.

The best efforts of the parent are preventive. — Many a wife has learned to ask favors of her

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husband after a good meal rather than before it — unless, indeed, he is a dyspeptic. Some husbands plan to avoid certain topics on days when their wives are especially nervous. Why should not both use equal tact in dealing with a child? Care as to the temperature of the bath, the avoidance of haste in combing the hair, discouragement of association with certain children — these and many other similar steps which will occur to the thoughtful parent will help to smooth the path of domestic discipline, and at the same time aid the child to free himself from the slavery to passion. Careful consideration of the child's condition of health will point to times when especial care should be used. On the other hand the child's irritability is often the first symptom of incipient measles or other disease of childhood.

Any treatment that increases anger should be avoided. — The suggestions in regard to punishment in the last lesson are especially pertinent here. Whipping, scolding, shaking, are wholly wrong as a punishment for anger, however justifiable they may seem at other times. Separating an angry child from his playmates is often helpful, but when he kicks and pounds upon the door of his prison or sits in the corner and sulks it is quite otherwise. This does not mean that because little Willie has a temper he must have his own way. Quite the contrary. When one is assured that there is no legitimate occasion for anger, the very best treatment, when it is possible, is wholly to ignore the child until his rage has passed. Some mothers have said to such a child: "I cannot talk of those things with this angry child. When my own good boy comes back we will talk

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it over." "A soft answer turneth away wrath." Sometimes no answer at all is better still.

Diversion of the child's thought will sometimes prevent a fit of anger. — To attempt to reason with a thoroughly angry person, old or young, is but to add fuel to the fire. He is not a reasonable person. He is "mad," as we say. At the beginning of such an experience an adult or a youth may often be influenced. A similar effect may often be secured in the child by quickly turning his thought to a wholly different matter. Thus the removal of a coveted object, the suggestion of a new game in which there is no disputed position of leadership, a call to render some little service, or the suggestion of a story at the critical moment will often save a quarrel.

With some hesitation, lest it be misunderstood or misapplied, another prescription is offered. Sometimes, when a child is in the midst of one of those distressing outbursts of rage, he may be brought out of it by an unexpected dash of water in his face. This is not a punishment in any sense. Its effect is to substitute intense surprise, with perhaps a small element of fear, for the anger. The physical shock is enough to do this, and in ordinary cases is far less harmful than prolonged anger. It is the method of diversion applied in a heroic way. Usually by the time the water is wiped from eyes and face the child rushes to his mother's arms and, after a few tears, falls asleep.

A certain measure of expression of one's sense of wrong helps to end the resentment. — Anger that is suppressed tends to smolder and at length bursts forth more fiercely. To make a confidant of a friend eases one's feelings. Hence the par-

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ent should never refuse to hear the child's side of the quarrel. Simply telling of it tends to relieve the situation. Confession is good for the soul and there are no dangers in this kind of confessional.

QUESTIONS FOR DISCUSSION

1. Where do children get their tempers? Are they responsible for them?
2. What shall be done when a child from another family flies into a passion while playing with children in the home?
3. How would you deal with the child who manifestly "works up" a fit of anger?
4. Are young children really able to control their anger? If not, should they ever be punished for it?
5. Has the regulation of sleep, food, and exercise any influence upon the temper of an irascible child?
6. Would the shock of a stinging slap on the hand be as effective as the cold-water treatment mentioned in the lesson? Why?

VI

THE TRAINING OF THE LOVE IMPULSE

AMONG all the feelings that find expression in child life none is more beautiful than love; among all the motives that govern human conduct no impulse is more powerful. "Love is strong as death." In religion it has the supreme place. Love to God and love to neighbor are at the core of every message of Jesus.

All the worthy books on child training assume or imply its importance; very few, indeed, definitely discuss it. The first two of the references mentioned below are of especial value. The others throw added light upon its place in character and the methods for its culture. All should, if possible, be carefully read in connection with Lessons XVII and XVIII. *A Study of Child Nature*, by Elizabeth Harrison, pp. 75-89; *Household Education*, by Harriet Martineau, pp. 156-168; *Hints on Child Training*, by H. Clay Trumbull, pp. 263-274; *Child Culture in the Home*, by Martha B. Mosher, pp. 11-21; *As the Twig is Bent*, by Susan Chenery, pp. 44-51.

THE TRAINING OF THE LOVE IMPULSE

LESSON XIII. THE NATURE OF LOVE AND THE USES THAT IT SERVES

We love, because he first loved us.

— 1 JOHN 4 : 19.

If a man love me, he will keep my words.

— JOHN 14 : 23.

He that loveth not knoweth not God; for God is love.

— 1 JOHN 4 : 8.

The relationship established between parent and child is apt to become, in time, the relationship between the soul and God.

— ELIZABETH HARRISON.

With the first dawning smile upon the infant's face the instinct of love awakes. Until the last sacrifice of life itself for the loved object — aye, on up to that sublime exaltation which can say "even though He slay me, yet will I trust Him," love is the great motive power which enriches and ennobles life.

— ELIZABETH HARRISON.

For life, with all it yields of joy and woe
And hope and fear (believe this aged friend),
Is just our chance o' the prize of learning love,
How love might be, hath been, indeed, and is.

— ROBERT BROWNING.

There are two distinct kinds of feeling that are known as love. — One of these is the response to benefits received, and promotes the welfare of the one who loves. Such is the love of the little child for its parent or for the older friend who contributes to his happiness, and such is the love of the Christian for God. The other is the love of God for men, the love of the parent

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for the child, the love of the Christian for his fellow. This love seeks the welfare of the one who is loved. It often leads to self-sacrifice, to the disregard of the interests of the one who is experiencing the feeling. Because these two kinds of feeling are quite similar in their manifestations they are commonly confused, but if the different purposes that they serve are kept in mind the distinction can easily be made. They appear side by side in Jesus' summary of the law. It is the first of them that is to be considered in this lesson.

The origin of love is in the consciousness of benefits received. — Love is the response to love. The little child loves his mother most of all because he owes most of his happiness to her. If she leaves him to the care of a servant, that love goes out to the nurse. By and by comes the time when another woman can give him more of happiness than the most devoted mother can, and so he leaves his parents and cleaves to her. Our friends — the ones who are most truly such — are those who by their personalities bring most of pleasure into our lives. Patriotism is love of country based upon the benefits and pleasures that we owe to fatherland. Gratitude is love because of benefits received in the past. Trust is love that expects in the future the goodness that has been manifested in the past.

The function of love is to lead the one who loves into right relations with all friendly beings who may contribute to his welfare. — It is the result of some helpful relationship, and its purpose is to prolong it and to make it more likely to occur again. Though this is nature's aim, the one who

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loves is not conscious of it. He simply seeks the pleasure that comes through the satisfaction of the impulse. When one considers the results of his conduct, however, its meaning is very clear. Love for another prompts to imitation, and obedience, and conformity to his will. In this way the child's affection for his parents saves him from countless dangers. It is one of the very strongest restraining influences in time of conscious temptation as well as at many other times when he has no thought of danger. In the Christian's attitude toward God it is a far safer and stronger preventive of sin than the fear of punishment could possibly be.

Love for God, parents, or teacher is an especially strong motive because it directly prompts the child to the conduct that is desired. — Fear may deter him from wrong-doing, but cannot give him this positive help. Desire for a reward is less direct and may lead to deception. The desire for praise or admiration involves the same danger. Genuine love must bring the true response of the heart and life. Love is the fulfilling of the law because it implies both the deed and the spirit back of the deed.

QUESTIONS FOR DISCUSSION

1. The young child lives his life chiefly on the physical plane. Can the mother who leaves the satisfaction of his physical wants entirely to servants have his love? If so, how may it be won?
2. How may a mother's play with her child, and other efforts simply to give him pleasure, directly influence the child's readiness to obey?
3. What kind of punishments are least likely to interfere with the affectionate attitude of the child toward the parent? Illustrate.
4. Carefully recall times when your children have seemed unloving. Try to determine reasons for it. Could this have been avoided

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without injury to the child? If you can, report such cases to the class.

5. Can sarcasm and ridicule ever fail to interfere with loving relationships?

6. Ask your children if they really love God, and, if so, why. Try to get at the facts and discover the reason for their attitude, whatever it is. Report the results to the class.

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LESSON XIV. TRAINING THE CHILD TO LOVE

Even the child's love can decay if not nourished carefully.
— FRIEDRICH FROEBEL.

All exercises which awaken the active powers, which form the capacity for rendering loving service to fellow-creatures, will help to lay the groundwork of religion in the child.

— MADAM MARENHOLTZ-BULOW.

He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

— 1 JOHN 4: 20.

My little children, let us not love in word, neither with the tongue; but in deed and truth.

— 1 JOHN 3: 18.

There is a physical love which expresses itself in the mere kiss and hug and word of endearment . . . it is but the door or entrance to that other higher form of love which manifests itself in service and self-sacrifice.

— ELIZABETH HARRISON.

And this is love, that we should walk after His commandments.

— 2 JOHN 6.

The first step in the culture of love is to provide for proper stimulus. — The atmosphere of love must surround the child. Parental affection is usually sufficient to secure this. Indeed, no reasoned procedure can ever direct as surely or impel as strongly as the well developed natural instincts of motherhood. But when to the fervor of the heart is added the guidance of an understanding mind, the ideal has been reached. The thought of what the effect upon a child's charac-

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ter may be will sometimes help a tired mother to the exercise of patience and self-denial under trying circumstances.

The child's love must be stirred by childish pleasures. — For the young child these are usually of a sensuous kind. Food, warmth, soft clothing, the gentle touch of the caress, the lullaby that soothes to rest, play that provides healthful exercise for the growing muscles and budding mental powers — these are the things that awaken a response in his undeveloped and as yet self-centered heart. Later, the gift that introduces him to new joys aids in carrying out his own plans of childish play, the sympathy that salves his hurts of body and of mind, the story that through the experiences of another leads him into new worlds of delight, have their places, and in turn prepare the way for the changes that make it the parents' part to bind still closer the heart of the child by fullest sympathy with those new interests and ties that lead him farthest from their sides. It is as the parent helps the child to find happiness — his own true satisfaction, however crude it may appear to an adult — that love is stirred. Immediate gratification sometimes must be denied as a means to greater pleasures, but this will bring in time its fruitage of deepened affection.

Unless the child's love is led to its right expression a selfish spirit may result from such treatment. — The last paragraph has suggested to some the question, Is it not love of self that would be fostered in the child? Unless he is led to some expression of his pleasure beyond the word and the caress, the danger is certainly real. But on

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the other hand it must be remembered that unselfishness is not fostered by denying a child pleasures against his will. We must keep in mind the fact that the normal expression of love of the kind that we have in mind is found in closest association with and obedience to the one who is loved. The important method, then, is to lead love to manifestation in the unselfish deed. Love grows with its expression if that expression is the full and normal one.

The training must be begun when the child is in the loving mood. — Sometimes the young child refuses obedience, or denies the request of the parent, or even declares that he does not love him. It is useless to try to secure the expression of love when it is not in the heart. With such a child it is when the caress or the loving word is offered, that the opportunity comes. When it is offered, the parent should make the most of it. Especially, the proffered service of a child which is prompted by a loving heart should never be thoughtlessly refused.

Love for God is to be fostered and developed in the same way. — First of all the child must associate God with his real pleasures. To a child the promise of heaven or of spiritual blessings makes small appeal. But he can really thank God for the joys of springtime and summer and autumn and winter; for flowers and birds, and fruits and nuts, and winter snows. He can respond to the thought of God's care of him in the dreaded wakeful hours of night, or when at dusk he passes through the lonely wood. As youth comes on his heart will go out to the Saviour who is touched with the feeling of our infirmities, and

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when the need comes he will turn to the God of all comfort in his sorrows. The great lesson to be learned is that love is never aroused by argument or by the claim of duty, and that it cannot fail to be stirred when there is revealed a love which ministers to present happiness.

QUESTIONS FOR DISCUSSION

1. Is picking up a nine-year-old child's toys, caring for school-book and rubbers, and relieving a child from all responsibility for the care of her room, etc., the right way to stir love for the mother in a child's heart?

2. A mother said to the writer: "When my daughter was a child I lived for her. Now she is sixteen years old, and she is unwilling to assist in the simplest duties of the home. Why is she so selfish?" Can you suggest an explanation which is based upon the mother's own account of the conditions?

3. What shall a mother do when a young child comes with a broom "to help mother" and sweeps the dust the wrong way? Or when she offers to wipe the costly china or dust the bric-à-brac?

4. In answer to the catechism question, "Why should we love and honor God?" a boy said, "Because he made cranberry sauce and redeemed me." The printed answer was, "Because he made, preserves, and redeemed me." The reason for the mistake is apparent, but what bearing has the answer upon the problem of how to lead the child to love God?

VII

TRAINING THE CHILD IN UNSELFISH- NESS AND KINDNESS

THE love of neighbor as of self is one of the two fundamental requirements of Jesus' summary of the law. In his general teachings it was at least equally emphasized with the other. The attitude of helpfulness toward others is at the foundation of our whole conception of morality. But while the effort of moral education centers very largely about the culture of these feelings, it has not been commonly realized that there is a definite feeling that prompts man to unselfishness and helpfulness in his relations with others and that it is as capable of definite training as are fear or anger or any other of the feelings.

Perhaps for this reason most of the books on child-training neglect definite discussion of it, and touch upon it incidentally in connection with other topics. Among the most helpful readings for the use of parents that are readily accessible are the following, which should be read in connection with Lessons XIX to XXII: *Children's Rights*, by Kate Douglas Wiggin, pp. 171-186; *Love and Law in Child Training*, by Emilie Poulsson, pp. 152-158; *How John and I Brought Up the Child*, by E. Grinnell, pp. 53-65; *The Natural Way*, by Patterson Du Bois, pp. 164-

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173; *As the Twig is Bent*, by Susan Chenery, pp. 21-31; *Mothers and Sons*, by E. Lyttleton, pp. 61-69; *Hints on Early Education* (published by Funk and Wagnalls), pp. 39-43; *The Moral Instruction of Children*, by Felix Adler, pp. 218-232; *Studies of Childhood*, by James Sully, pp. 228-251.



A LITTLE Mother

TRAINING OF THE CHILD

LESSON XV. THE NATURE OF ALTRUISTIC FEELING

Look not every man on his own things, but every man also on the things of others. — PHIL. 2: 4.

Bear ye one another's burdens, and so fulfil the law of Christ. — GAL. 6: 2.

If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. — LUKE 6: 33.

"When the child pulls the cat's tail," so runs the word, "don't tell him that the reason he mustn't pull it is that the cat would scratch him, but tell him that he mustn't pull it because he would hurt the cat." — EMILIE POULSSON.

All actions that are unselfishly directed to the helping of others, the relieving of their wants, the lessening of their pains and sorrows, are prompted by one kind of feeling which is as distinct as anger or fear. — This is called "altruistic feeling" that it may be clearly distinguished from other impulses. As was pointed out in Lesson XIII, it is commonly called "love," though that word is confusing, since its first significance is to describe the love of the child for its parent, of the Christian for God, and other similar cases in which the great value of the actions to which it leads are to the one who loves. This other feeling which has for its purpose the welfare of the one who is loved is sometimes called "sympathy," though strictly that term applies to only one phase of it, the affection for another which

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leads one to suffer with him in sorrow and to rejoice in his joys. The importance of clearly distinguishing these two kinds of "love" will appear in connection with the plans for its training.

This feeling manifests itself in a great variety of ways. — The love of a mother for her helpless child who demands so much of purely unselfish service is a typical form. Generosity is this feeling manifested in relation to property. Humane feeling is its manifestation toward the lower animals. Mercy or forgiveness is altruistic feeling triumphing over anger. Its manifestations in the ordinary relations of life we call unselfishness. The missionary spirit is its manifestation in relation to religion. We may plan to develop each one of these separately, but it is possible so to train the root impulse of all that the development of each of these phases will be greatly aided.

This spirit of unselfishness and active kindness is stirred by the realization of another's need. — It cannot be awakened by an argument. To declare that unselfishness is a duty does not bring the feeling into being. But the simple, vivid story of great need which a child can supply does awaken the impulse to help. The sight of the actual situation and the intimate knowledge that comes from personal association is many times more effective. The average person will give ten times as much to relieve the wants of one poor child whom he has seen crying from hunger as he will to relieve thousands whom he knows to be in actual danger of starvation in Russia or India. This fact, that it is the natural response

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to certain conditions about the child, makes it measurably possible to stimulate it at will. Just as the realization of danger stirs fear in the child, just as the realization that he is being wronged stirs anger, so the vivid realization of the need and opportunity for service which he can render stirs in his heart the impulse of love for those who cannot serve him, but whose need of service is apparent.

QUESTIONS FOR DISCUSSION

1. Is the distinction between love and altruistic feeling clear?
2. What are the circumstances that stimulate love of the kind studied in Lessons XIII and XIV?
3. Mention illustrations of love that you have observed in children.
4. Mention cases of altruistic feeling manifested by children.
5. Why is it important that the parent or teacher should distinguish between the two kinds of love?

CHILD NATURE AND CHILD NURTURE

LESSON XVI. THE NATURAL DEVELOPMENT OF UNSELFISHNESS

The most distant acquaintance with the first years of human life tells us that young children have much in common with the lower animals. Their characteristic passions and impulses are centered in self and the satisfaction of its wants. . . . But if a child has his outbursts of temper he has also his fits of tenderness.

— JAMES SULLY.

One of the greatest pleasures which is offered is that of being allowed to “help” somebody. . . . He knows the joy of ministering to others.

— KATE DOUGLAS WIGGIN.

Unselfishness is rare among the lower animals.
— Fear and anger are as apparent among them as in man, but sacrifice of self for the welfare of others has little place. Almost the sole manifestation of this feeling which appears is in the relations of parents with the young, and in case of the father it is not nearly as strong as in the mother. The one other case in which it often appears among the lower animals is the case of those that go in flocks or herds. Among these the leader of the flock, usually the oldest male, does defend the weaker members. Except in these relations, selfishness is practically universal among animals. Even where mother love is most marked it lasts only during the infancy of the young. The hen or the mother cat will share its food with its young at first, but before they are fully grown they are ruthlessly driven away until the parent's appetite is satisfied. Adults fight with each other

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for food and for every other pleasure which they know.

Men of the lower races show little of unselfish love for others. — Infanticide is common among savages. The killing of parents when they become old and feeble is not unknown as a regular practise. There is little or no sympathy for the sick, and where individual property rights are recognized there is little disposition to share with the poor. Their enemies are killed without hesitation, but often after prolonged and excruciating torture. As we study men who are higher in the scale of development we find a gradual softening of their natures, and an increase in the readiness to practise self-denial for the sake of others. Yet, in the days of Christ the sight of men and women torn to pieces by wild beasts was a popular recreation.

Our Christian ancestors showed much less of altruistic feeling than the men of today who are outside of the Church. — During the middle ages men and women were condemned to the most terrible tortures because of heresies that today would not shut them out of our churches. People gathered in crowds to witness their sufferings, and shouted with laughter at their contortions. In the days of Queen Elizabeth, some four hundred years ago, five persons out of every thousand were executed as criminals, and the stealing of a sheep was far from the least of the crimes for which death was the penalty. In New England aged men and women were pressed to death as witches. Bear-baiting, cock-fighting, dog-fighting, and pigeon-shooting were the recreations of our fathers. War was far more cruel fifty years

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ago, and today arbitration is averting it in many cases. It is plain that our present standards of kindness and unselfishness have been very recently attained by the race.

The child is much less sympathetic and unselfish than the youth or the adult. — At first thought many parents will question this statement, but a very little observation will confirm it. That children are easily influenced by adults to seeming unselfishness at times is quite apparent, but when there is a real case of self-denial the inner impulses appear. The young child demands what he wants without regard to the effect of his demand upon the happiness of others. Quarreling is common among children for the same reason. They are often exceedingly selfish in their attitude toward their parents when they are asked to assist in home duties. Frequently children are very cruel to the lower animals, and often to their playmates as well. These and many other facts indicate that unselfishness and kindness are not as natural to the child as are the directly self-preservative feelings, such as fear, anger, and love. In youth, however, there is a very marked development of unselfishness, and at sixteen or seventeen years of age it often becomes so strong a motive as to determine the choice of a life-work, as in the case of the missionary, the minister, and sometimes the physician and nurse.

These facts are in harmony with a well established law of the development of human nature. Those traits that are late attainments of the race appear later in the life of the child, and are not nearly so certain to appear at all. They need culture by the parent and teacher if the child is

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to reach the highest standard. No normal child needs to be taught to get angry when he is wronged. Nor does he need to be taught to desire property. But it is necessary to teach him to control anger and the desire for gain by altruistic feeling, because this feeling is so weak as yet that it does not instinctively do so. One important lesson of this study of the development of unselfishness is the emphasis upon the fact that *it is a virtue that must be taught*. The selfish impulses are instinctive; this is only partly so.

QUESTIONS FOR DISCUSSION

1. In the lesson it is intimated that the apparent unselfishness of some little children is really manifested when there is no very great demand for actual self-denial. Do you accept this as fact? Bring cases that you have observed which substantiate your position.

2. Does the lesson imply that there is no unselfishness in young children? If there were none, would any efforts for training them in unselfishness be of avail?

3. What changes in the line of added unselfishness and tenderness toward the unfortunate have appeared in the common standards of the people generally during your memory?

4. Give from your own observation illustrations of the growing unselfishness of young people as they enter adolescence.

5. Do you see any good reason why young children should be more selfish than adults? Is it to be expected that children will ever be as ready to sacrifice themselves and their vital interests as adults are?

6. While unselfishness directly seeks the welfare of others, does it indirectly benefit the individual? Is it true that it does (or that it does not) in every case?

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LESSON XVII. THE CULTURE OF UNSELFISHNESS

Seek to give outward form to the feelings that stir
the child's heart. — FRIEDRICH FROEBEL.

Any working of the feelings without opportunity
to act is likely to result in impairment. It produces a
soft sentimentality. — PATTERSON DU BOIS.

The first step is to reveal to a child another's need and his own opportunity to help. — As has already been indicated, the more that this can be done through personal observation and direct contact with the actual conditions, the more effective will it be. Giving playthings to be sent to city slums or Western frontier has exceedingly little value in the education of the child if he simply sees them put into a barrel "to be sent to the missionary." If the children to whom they will go, and their lack of the ordinary pleasures of the children who give, are vividly described, it will have much greater value. If the child can be enabled actually to see such conditions near his own home, and so more fully realize the need, the experience will be far more helpful. Without the appreciation of real need, the feeling cannot arise. It is said that a queen of France, when told that the people were dying for lack of bread, said, "Why do they not eat cake?" Mythical as it probably is, the story illustrates the principle.

This feeling, like every other, grows through exercise. — To lead it to frequent expression is

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to provide that it shall have a larger and more permanent place in the nature of the individual who has this experience. The one who practises self-denial grows more ready to do so. To do kind deeds is to make it more easy to do them. This is as true of the child as of the adult, provided the act is really prompted by the unselfish impulse. Hence it is possible for the parent very largely to control the development of this side of the child's character. By planning that he shall become conscious of the need of others, and of his ability to aid them in some way, it is possible to secure the stirring of the feeling; by wisely directing the manifestation of the feeling it is given a certain education. For the child's own sake the parent should often ask some service of him. For the effect upon his character the parent should search out opportunities to bring him in touch with real want or suffering of such a kind as the child himself can aid in relieving.

The stirring of altruistic feeling has little or no value unless it results in the real effort to correct the conditions that occasioned it. — Tears and words of commiseration have a place if there is no means of rendering aid, but they are not the normal expression of these feelings. They are nature's means of relieving the strain when no active response is possible. But if the feelings are frequently stirred when the action is not possible, there is a tendency to form the habit of expressing sympathy only in this way. So it is safe to say that it is not wise for the child to have frequent knowledge of suffering that he cannot relieve to some extent. When the child does

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manifest the feeling it should always be led to some practical outcome.

QUESTIONS FOR DISCUSSION

1. What are some of the practicable ways of making the needs of others outside the home known to the child?
2. Mention additional ways in which a child can really lessen the suffering or add to the welfare of others.
3. What are the best opportunities for the training of altruistic feeling in the home?
4. What are some of the best ways of giving this training to ten-year-old boys? To girls of the same age?
5. Have you used the methods that the lesson advocates? If so, with what success?

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LESSON XVIII. SOME THINGS TO AVOID

Giving to those they love is a pleasure to children as well as to "grown-up" people and sometimes we don't let them have enough of this pleasure, but stunt the generous impulses by . . . failing to encourage effort and self-denial on their part.

— MARY G. TRASK.

There is such a thing as putting too much pressure on children to be self-sacrificing. . . . In the effort to excite right feelings in their children, fathers provoke them to wrath.

— PATTERSON DU BOIS.

Never refuse the proffered service of a child that is prompted by the impulse to help another. — Sometimes the particular act that the child proposes may not be really helpful, or it may require more than the child can give in justice to himself, but always the helpful or sympathetic spirit should be led to some act that means real aid for the one who is helped and some measure of self-denial for the helper. If the child's own plan can be carried out, so much the better. If it cannot, some wiser one in which he can have a vital part should be substituted for it, and to this new plan the child's hearty assent should be won.

To command an unselfish act against the child's will must have an unfortunate effect upon character. — The feeling that is stirred at the time the act is performed is one of resentment, and the feeling that one's rights are interfered with. The actual result of such training is usually to cause a reaction against such unselfish impulses

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as already exist. There is, of course, no real unselfishness in the act, and it is the other feelings that are stirred that are being strengthened through exercise. There are times when the parent must interfere in the interests of justice, but if compulsion is used it should be on the score of justice, and not in the guise of an incentive to unselfishness.

To reward an unselfish act can hardly fail to stir a selfish motive to take the place of a generous one. — We must remember that unselfishness is its own reward. And it is a sufficient one. The most that the parent should do is to call the child's attention to the pleasure that has come to the one who is helped. Even carefully guarded praise of unselfishness almost always serves to substitute a new impulse for the generous one that had been aroused. Miss Harrison tells of two children who, while they were left alone by their parents, lay down to sleep, the older one giving all of the one covering to the younger because she complained of being cold. Upon the return of the parents the unselfish child was rewarded with candy. When they were next left alone she bent all her energies to getting her little sister to go to bed and use all the coverings — in order that she might receive more candy! So was a really unselfish impulse perverted by a thoughtless parent.

Any expression of altruistic feeling that is suggested by the parent should be suited to the development of the child's sympathies. — The young child's heart goes out to those who are near to his own life, and only to such. He can feel deeply for children more readily than for

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adults; his heart goes out more easily to those who have the same interests as himself than to those whose lives are very different; he responds to suffering such as he can appreciate through his own experiences rather than to that which is much greater, but which he has never known. It is in the home and school and the immediate neighborhood that the most valuable opportunities for his training are found. It is a false pseudo-sympathy that is stirred when one tries to lead him far outside this small but constantly widening circle. The best way to secure the broader sympathy is to make the most of the really spontaneous narrower one in these early years.

QUESTIONS FOR DISCUSSION

1. A mother who was beginning such training of her little daughter as has been advocated told her of children who had no playthings, and asked what should be done about it. The child said, "I will give them my best doll." The mother said: "Oh, no! You must not do that, for you will want it to play with yourself. You may give them the old one that you had last year." What would be the effect of such training upon the development of unselfishness in the child? Should the child be encouraged to do as she proposed?

2. Suppose in such a case you feared that the child would repent of her generosity and wish the doll back, thus defeating the end of the training, how would you deal with the case?

3. A little girl had given up a pleasure that it might be enjoyed by a poor child of her acquaintance. An older friend of the family said, "I am sure that you were very generous to do that." The mother hastily interposed, "I am sure that it made Annie very happy, and that makes my little daughter happy, too, does it not?" What feeling would each remark tend to awaken in the child's heart?

4. Is giving to foreign missions the best training in altruism for a girl of five years? Why?

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LESSON XIX. THE MORAL VALUE OF PLAYING WITH DOLLS

Altruistic feeling had its origin in motherhood, and it has reached no greater heights of self-denial and service than in that same relationship. In playing with her doll the child is in thought and feeling making that experience her own. At a very formative period of her life it gives her much the same training that the race has received through the actual experience. The following references will be helpful to the parent who wishes to make the most of the opportunities thus afforded: *Studies of Childhood*, by James Sully, pp. 42-51 and 492-493; *Childhood*, by Mrs. Theodore W. Birney, pp. 90-98; *Children's Rights*, by Kate Douglas Wiggin, pp. 49-67; *Studies in Imagination*, by Lillian H. Chalmers, Pedagogical Seminary, Vol. VII, pp. 111-123; *A Study of Dolls*, by Ellis and Hall, Pedagogical Seminary, Vol. IV, pp. 129-175; *Play Interests of Children*, by Mrs. Frederick Burke, *Northwestern Monthly*, Vol. IX, pp. 349-355.

"Take away the doll, you erase from the heart and head feelings, images, poetry, aspiration, experience, ready for application to real life."

That boys are naturally fond of and should play with dolls there is abundant indication.

— ELLIS AND HALL.

Every mother knows the development of tenderness and motherliness that goes on in her little girl through the nursing and petting and teaching and caring for her doll.

— KATE DOUGLAS WIGGIN.

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The educational value of dolls is enormous. . . . It educates the heart and will more than the intellect, and to learn how to control and apply it will be to discover a new instrument in education of the very highest potency.

— G. STANLEY HALL.

Every impulse toward loving care of the doll should be encouraged. — To the child in her play it is a living child, and hence the experience provides the same kind of emotional training that would come from the care of a baby, without the obvious disadvantages to the infant. When the child declares that her doll will be lonely or cold at night, the wise step, from the point of view of moral education, is to meet her half-way and say, "Very well you may put her bed close beside yours," or, "You may cover her with the warm blanket." In time she will discover the facts and they will come to her without a shock. But if the mother says, "She is only a doll; she cannot feel," not only does the loving impulse fail of expression, but the child only half believes what is said; and if she acts upon the suggestion it really means unkindness upon her part, and that feeling is the one that is strengthened.

The extent to which a doll can be cared for as if it were a child is the measure of its educational value. — The one that can be dressed and undressed, bathed, fed, and freely cared for at any time is far better than the expensive one that is easily injured and whose finery must not be soiled. The fact that the rag doll or the rubber doll is often the one most dearly loved by the child is evidence that this statement is warranted, and that to act upon the suggestion is not to lessen the pleasure of the child.

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Doll-play in boys should be encouraged, but as they grow older not to the discouragement of more virile amusements. — The tender side of fatherhood has hardly reached the development that it deserves in the average man, and further progress in that line need not involve sacrifice of any other qualities that are desirable. Tenderness toward children need not disqualify a man for success in business, nor even as a soldier. It is to be expected that the boy will earlier lose his interest in such play, but while it lasts it is one of the important opportunities of moral education.

In time doll-play naturally gives place to the care of pets or of young children, and such a tendency should be encouraged. — As the child grows older she gradually comes to realize that the plaything does not in any way respond to her loving care. Then comes a tendency, often intermittent at first, to turn from the doll to these living creatures as objects of her tender feelings. It is the next step in nature's curriculum of moral education, and sympathetic feelings receive larger development in this way.

QUESTIONS FOR DISCUSSION

1. Can you suggest any substitutes for doll-play that have the same educational value?
2. How would you deal with the child who treats her doll unkindly?
3. When a child cries at bedtime because her doll has been left out of doors what would you do about it?
4. Did the "teddy-bear" craze interfere with the training that has been suggested above? Study the way that the children played with the bears as a guide to the answer.
5. From the point of view of the child's welfare and pleasure, what added value, if any, have very large and expensive dolls?



*L*ISTENING to the Birds

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LESSON XX. TRAINING IN KINDNESS TO THE LOWER ANIMALS

Kindness to animals is one of the expressions of altruistic feeling, and hence is a means of its education. Animals have some rights that should be regarded, but kindness toward them is even more important on account of its effect upon character. In addition to the readings suggested at the opening of Topic VI, which deal with the general development of the feeling, helpful suggestions will be found in the following references: *Our Children*, by Paul Carus, pp. 46-49; the publications of The American Humane Education Society, Boston, Mass.; those of local Humane Societies, of the Audubon Societies, etc. Many recent books on nature study will be helpful, especially *Nature Study and Life*, by C. F. Hodge, and *How to Attract the Birds*, by Gilbert Trafton; *Black Beauty*, by Anna Sewell, and many stories by Ernest Thompson Seton will be useful to put in the hands of children.

A righteous man regardeth the life of his beast.

— PROVERBS 12: 10.

Nothing softens the heart more than tenderness and protection extended to the lower creation.

— MARSHALL SAUNDERS.

We are all in the same boat, both animals and men. You cannot promote kindness to one without benefiting the other.

— EDWARD EVERETT HALE.

Hunting and fishing are good outdoor exercises, but they can be tolerated only on the condition that

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the mind does not dwell upon the havoc that is caused in animal life.

— PAUL CARUS.

Certain impulses in the child tend toward cruelty. — First of all, the child commonly does not realize the suffering that he often causes the little creatures that are within his power. The contortions of a tortured animal give him delight because he is entirely ignorant of its pain. Curiosity and delight in unusual activities often prompt the child to unconscious cruelty. The desire to make collections often leads to the taking of birds' eggs, the collecting of insects, and the mounting of the skins of birds and animals. The hunting impulse, which was the means of protection and subsistence of many generations of our ancestors is to a certain extent instinctive in the child. It finds manifestation in the tendency to kill small animals, in the use of the air-gun to shoot birds, and later in the pursuit of game with more formidable weapons. Some of these recreations have legitimate place within certain limits but they need wise guidance and careful oversight, in case of the younger children and youth, if they are not to work injury to character.

In positive training, one of the first points to be guarded is that of example. — As far as is possible young children should be shielded from the sight of the taking of life either in the case of pests or of animals used for food. In the city home this is not difficult, but on the farm it will require thoughtful planning. When the child is old enough to realize the necessity of such taking of life, and when it is effected without

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suffering to the creature, such a policy of concealment is hardly wise. Especial care should be observed that life is never wantonly taken or suffering needlessly inflicted by those with whom the child is associated. A child may easily be hardened by what he observes in the conduct of servants or playmates.

Another step toward the correction of the unfortunate tendencies of child nature that are mentioned above is to inform the child as to the sufferings that his thoughtless conduct may cause. — Some parents have caused a child who neglected to feed his pets to go without a meal, not so much as a retribution as that he might learn to sympathize with them. One way of giving positive training is by reading or providing for the child such stories as are mentioned above. Most of these stories are overdrawn in that they represent the mental life of the lower animals as too much like our own, but it can hardly be doubted that their influence is good on the whole.

The best of all training is of the direct and positive kind. — This is that by which the child is led to the active expression of kindness to the creatures. The care of pets has great value here. The child who is trained to really kind and thoughtful provision for their welfare is learning lessons of tenderness that will appear in many other relations. Besides this, very much can be accomplished by leading the child to provide food, shelter, and protection for wild animals and birds. Though it is not commonly realized it is true that children can easily tame wild squirrels and birds to such an extent that they will

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feed from their hands. It is particularly easy to attract birds about the house by providing nesting places and food. In country and village this can always be done, and usually in the city, if there is a tree on the lawn, by methods described in the books mentioned above. The moral value of such relationships with living creatures is very great, and they afford the greatest pleasure to children. Hunting with the camera is even more attractive to the youth than hunting with the gun.

QUESTIONS FOR DISCUSSION

1. What is the real value of games such as are used in the kindergarten, in which the children represent caterpillars, butterflies, birds, etc.?

2. A little child found a sick mouse and asked permission to care for it. The mother's first thought can be easily imagined. Thinking that there was an opportunity for the culture of the child's feelings of sympathy, she gave him a box of cotton to equip the hospital. What do you think of this?

3. Before night the mouse died, there was a funeral in the back yard, and the mother forgot the incident. Several days later she asked the child to play out of doors because her head ached. He said, "Oh, mamma, you go to bed and I will take care of you." "You can't do it, you don't know how," said the mother. "Oh, yes, I do," said he; "I learned how taking care of that little mouse." Had the boy really learned anything that was worth while?

4. There are often inconveniences attached to the keeping of pets; are there any real dangers of disadvantage to the child?

5. What pets are most desirable? Why?

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LESSON XXI. TRAINING THE CHILD IN COURTESY

Courtesy is the formal manifestation of kindness. Though it may begin only as a form it may react upon character. It is as closely related to morality as to convention. References to literature dealing with this phase of the child's training will be found as indicated in the following list of books: *Childhood*, by Mrs. Theodore Birney, pp. 118-126; *Hints on Child Training*, by H. Clay Trumbull, pp. 165-174; *Child Culture in the Home*, by Martha B. Mosher, pp. 164-181; *Household Education*, by Harriet Martineau, pp. 295-360; *Making the Best of Our Children*, by Mary Wood-Allen, pp. 113-128 and 193-200; *The Mother's Book*, by Lydia Maria Childs, pp. 109-120 (old-fashioned forms, but wise suggestions for training); *Hints on Early Education*, published by Funk & Wagnalls, pp. 74-77; *Concerning Children*, by Charlotte Perkins Gilman, pp. 169-199; *Bits of Home Talk*, by Helen Hunt Jackson, pp. 28-38, 65-70.

Be tenderly affectioned one to another; in honor preferring one another.
— ROM. 12 : 10.

Do nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

— PHIL. 2 : 3, 4.

Good breeding is made up of a multitude of petty sacrifices.

— ANON.

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The first requisite of good manners is self-forgetfulness.
— MRS. THEODORE W. BIRNEY.

Courtesy is the external manifestation of a right spirit toward others.
— H. CLAY TRUMBULL.

No child can become truly courteous unless he is so in the every-day life of his home.
— MARTHA B. MOSHER.

With all our care, however, we are not to expect that the manners of children will be superior to those of the persons with whom they habitually associate.
— HINTS ON EARLY EDUCATION.

“Hold your tongue!” says the mother. “Hold yours!” answers the child and is promptly whipped for impertinence. “I’ll teach you to answer me like that!” says angry mamma. And she does.
CHARLOTTE PERKINS GILMAN.

Politeness is the formal expression of sympathetic and kindly feeling toward others. — No mere forms are essential to true courtesy. A gentleman will reveal his spirit however ignorant of social conventions he may be. The most essential step in the formation of the child’s manners, then, is such training in unselfishness and thoughtfulness for others as has been suggested in preceding lessons. But certain opportunities for kindness and service are so common that the courteous ways of meeting them can be formally taught. To observe these involves a reaction upon the nature of the child and gives his unselfish impulses further culture.

Courtesy in the treatment of the child is of the greatest importance. — Indeed, after the

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general training in thoughtfulness for others nothing has greater influence in shaping the child's standards and habits of politeness. Many a parent who is scrupulously courteous to guests and even to servants is far from polite in ordinary dealings with the child. At least ninety-nine times in the hundred nothing is lost and much is gained by making requests instead of commands. And the unnecessary command is sometimes the least objectionable form of discourtesy which children are compelled to endure. To require from children that which they do not receive in their relations with others in the home is an inconsistency which they cannot fail to perceive and resent.

Courtesy should be the regular rule and practise of the home. — The formality that would be expected among strangers is surely out of place in the familiar relations of home life, but the essential spirit of courtesy may be preserved without the stiffness and unnaturalness that characterized a child's relations with his parents a hundred years ago. The child who is selfish and boorish in his relations with his brother, sister, and the servants cannot radically change his conduct when he is associated with others outside the home. If by long practise in the application of two standards the adult may seem to do it, the lack of sincerity in his "company manners" is sure to appear in time. By the child even such a sham cannot be maintained.

The ease and self-possession that society admires is the result of self-forgetfulness. — Hence when the child is to be placed in an unfamiliar social environment the greatest aid to good

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appearance is encouragement to seek the pleasure of others. Unselfishness and naturalness are the essence of good manners, and both are fostered when the child's thoughts are turned from himself to those with whom he is associated. This very evident fact simply emphasizes anew that politeness is the expression of unselfishness and that the training in kindness is the essential thing.

QUESTIONS FOR DISCUSSION

1. If a child has been accustomed to commands, are there likely to be difficulties in controlling him if requests are substituted? If so, how may they be overcome?
2. Just what polite forms should be required of children in their relations with each other in the home?
3. Is the emphasis upon the use of the word "please," which is common in some homes, a really vital point in the training of courtesy? Is there danger that it may sometimes obscure the appreciation of things that are essential?
4. Give from your own observation incidents illustrating success or failure in training in courtesy, with reasons for the same as far as they appeared.

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LESSON XXII. TRAINING THE CHILD TO AN INTEREST IN MISSIONS

The missionary spirit is the broadest expression of altruistic feeling that we know. Religion, morality, and even good citizenship urge toward such an attitude. If this spirit controlled the world today wars would cease and poverty would vanish. Surely it is to be cultivated in the heart of the child. Such effort as has been made to this end has been chiefly by the Church, and most of the literature, so far as it deals with the training of children, has to do with the Sunday school; still it has some valuable suggestions for the home if they are wisely adapted. Some of the most helpful references of this kind will be found in courses of mission study for primary and junior grades published by the Young People's Missionary Movement, 156 Fifth Avenue, New York, and by various denominations. *Seven Little Sisters*, by Jane Andrews, and similar books used by kindergartners will help in introducing the children of other lands; books like *The Children of the Poor*, by Jacob Riis, will give the parent information that will open the way to an interest in city missionary work; missionary papers for children, and especially the magazine "Everyland," published by Everyland Publishing Co., West Medford, Mass., will be helpful.

Let us carry missions into the Sunday school primarily for the sake of our children themselves, that they may come to their largest development. The

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immediate raising of money is a trivial thing as compared with this great aim.

— J. T. McFARLAND.

“The spirit of sharing and self-giving that all mission study reveals to him will stimulate in him a desire and will call on him for the practise of sharing his possessions and giving of himself for the good of others. Indeed, as the ‘mighty ideal marches before him’ its vision will allure him to its ever widening circles of activity, his growing soul will respond until he will count all men his brethren and will enter into that universal fellowship which is realized in the communion of saints and symbolized in the Church of God.”

The child’s missionary training must begin through his relations with those whom he can see and whose needs he can understand. — If the natural development of his unselfish feelings is to guide the training, before foreign missions should come home missions, and before home missions at a distance should come aid for the needy near his own home. Such service of those who are near is the best possible training for the interest in foreign missions, for it is real training of the impulses that are back of all missionary effort. As the child grows older and comes to realize the needs of those whose lives differ more from his own, his interest will naturally broaden and he will readily respond to further instruction.

At first the needs of children will bring the largest response. — His own experiences have not yet prepared him to sympathize with the adult. To him “the heathen” are very vague and unreal, but “a little boy in Africa” brings a real response from intellect and heart. The

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best missionary instruction for young children is given in stories of the children of other lands. After such knowledge is given he can think and pray and give in a way that will enlarge his own heart.

The more that the missionary instruction appeals to his senses the more effective it will be. — The use of pictures, curios, toy villages of pagan peoples, etc., will help to make the strange life real to him. Dolls dressed to represent his little brothers and sisters of far-away lands will give more concreteness and reality to his conception of those whom he is to serve and the conditions that are to be corrected.

Giving for missions has educational value in proportion as it is really the child's gift. — The one contribution that is the product of effort or self-denial on his part has far greater influence in shaping character than many nominal gifts that are furnished by another. It is not difficult to secure such offerings if the instruction has been of the kind outlined above.

The more definitely the gift is applied to the meeting of particular needs the greater its reflex influence is. — Great earthquakes, famines, and similar calamities offer especial opportunities for such training, for they bring conditions of need that the child can readily comprehend. Best of all, from the educational point of view, is giving to meet the needs of a particular child. If in such cases the recipient's name can be known, his picture seen, letters received from him, the personal element is magnified, and the effect upon the character of the giver is correspondingly increased. As the child grows older the distinctly

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religious motive can be more largely emphasized, and when he has learned how the money is used in many ways to meet the individual needs he may give to the cause in general.

QUESTIONS FOR DISCUSSION

1. What gifts can children make for other children of home or foreign mission fields?
2. In what definite ways may they practise self-denial to save money for gifts for mission work for children?
3. What kinds of doll-play would you suggest as practical ways of carrying out the suggestion made above?
4. Do children enjoy working and giving for such purposes as have been indicated above?

VIII

TRAINING THE CHILD TO REGARD PROPERTY RIGHTS

THE desire for property is a universal human impulse. Without it man could hardly rise above the animal level of existence. It affords one the great means of rendering to others help of many kinds. Disregard of property rights is the chief source of crime. Two of the ten commandments are concerned with the right attitude toward the property rights of others. The book of Proverbs is filled with exhortations to industry and frugality. The New Testament places great emphasis upon the duties of honesty and generosity. Surely the training of the child in regard to these things is one of the great duties of the parent.

Helpful discussions of the topics which are presented in Lessons VI to IX will be found in the following books: *Gentle Measures in the Training of the Young*, by Jacob Abbott, pp. 268-280; *Our Children*, by Paul Carus, pp. 34-45; *Childhood*, by Mrs. Theodore Birney, pp. 127-135; *The Place of the Story in Early Education*, by Sarah Wiltse — essay on “*Learning to Use Money*,” pp. 93-98; *Studies in Education*, Vol. II, edited by Earl Barnes, paper on “*Ought Children to be Paid for Domestic Service?*” by Blanche Dismorr,

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pp. 62-70; *As the Twig is Bent*, by Susan Chenery, pp. 64-77, 105-115.

A particularly helpful discussion of several phases of the subject is found in an article on "*Learning to Use Money*," by Mrs. Luther Gulick in *The American Kitchen Magazine*, Vol. XV, No. 2.

Property: Its Origin and Development, by Charles Letourneau, gives a full and not very technical discussion of the way in which the feeling for property has developed in the human race.

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LESSON XXIII. HOW THE SENSE OF PROPERTY RIGHTS DEVELOPS

If any will not work, neither let him eat.

— 2 THESS. 3 : 10.

Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, Who is Jehovah?
Or lest I be poor, and steal. — PROVERBS 30 : 8, 9.

The way in which a man spends his money is often one of the surest tests of his character.

— WILLIAM MATTHEWS.

The child who is taught at an early age the legitimate province of money will not be apt, as he grows older, to worship it or to fawn upon those who possess large wealth.

— MRS. THEODORE BIRNEY.

What the desire for property means. — It is the impulse to provide from present plenty for the time of future need. All races of men possess it to some extent, and it becomes more prominent in those that rise to the higher levels of civilization and culture. It enables man by industry and forethought to free himself from the drudgery of constant effort to supply the physical necessities of life, and makes it possible for him to provide for the higher needs of his nature. Money or other property is an equivalent for labor and affords a means of storing the product of one's effort. It affords a means of exchanging one's own labor for that of another. Its possession makes it possible for one to aid others who are at a distance, and in ways which his own

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strength and skill would not permit. The desire for property, then, is a worthy impulse which is to be encouraged in the child.

The origin of property. — Among the lowest savages such property as is known is chiefly held in common, and may be used by any member of the tribe according to his need. This is the case with the wild fruits and grains, the animals taken in the chase, and the booty of war. So the man uses as a rude tool the first suitable stone that he finds, or wrenches from a tree a branch that will serve him as a club; both of these he casts aside when his need is satisfied, and the next one who passes may have them if he wishes.

But by and by the savage sharpens and polishes the stone, and carves the handle of the club which he had selected with particular care: then they become his property. He has expended effort upon them, has added to their value by his own labor, and now he asserts his right to them. Such was the beginning of individual property rights. They were based upon the creation of values.

The young child's natural sense of property rights. — The natural impulse of the young child is like that of the savages who hold things in common. He takes what he needs from the general store. He demands things simply because he wants them. Only gradually does he learn that certain things are his and that certain other things belong to others. Commonly this is taught him in a perfectly arbitrary way through prohibitions and commands and punishments which are not reenforced by any impulses within his own nature.

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Nature's plan (and that means God's plan) seems to be that he should learn as the race has done, that he should rise out of the sense of a common ownership in the home of the property which supplies his ordinary wants to that of individual ownership through the creation of values himself. It is only as he has property of his own that he can really appreciate the property rights of others. It is only as he makes things or works to earn them, that he can *feel* the real basis for property rights. If this be true, as soon as it is possible the child should have property of his own, and he should be encouraged to gain it by his own effort.

QUESTIONS FOR DISCUSSION

1. Is there any other real basis for property rights than the fact that the owner has in some way created value by his effort?
2. Can a child learn to respect the property rights of others without any experience in controlling property of his own?
3. Should a parent use a child's property without his consent?
4. How far should a parent interfere to prevent a child from destroying his own property? Might there be a loss that would overbalance the financial one?
5. Should the child of well-to-do parents be discouraged from earning money by labor or by some small business enterprise outside the home?
6. Can a child be paid for services in the home without encouraging selfishness? Should he be paid for all services or for only a few?
7. Is it better to give a child an allowance, or to give him opportunity to earn?

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LESSON XXIV. TRAINING THE CHILD IN HONESTY

Just balances, just weights, just ephah, and a just
hin shall ye have. — LEV. 19: 36.

Let him that stole, steal no more: but rather let him
labor. — EPH. 4: 28.

It will be good, too, if children begin young to earn money, but this ought not to be done at the expense of their education, nor in any way that would practically amount to begging, but in actually accomplishing some useful work that possesses a value to the party who pays for it. — PAUL CARUS.

The first step toward a just reward for the property rights of others is to possess property of one's own. — The average boy has vague ideas of property rights in fruit, for example; but let him make a strawberry bed of his own, pull the weeds, water the plants, hoe them, watch the blossoms as they come, and count the ripening berries. He is now able to take a new view of the rights of the neighboring farmer. So the boy who has made a kite or a toy wagon has learned much more than the use of tools; it has become possible for him to sympathize with other owners.

But the possession of property which has not been earned tends to weaken the regard for others' rights. — To get something for nothing fosters the feeling that the rights of property may be based upon might or cunning as well as upon labor put forth and service rendered. Even the giving of a regular allowance is not as

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helpful as the provision of an opportunity to earn, and for this reason the first should never wholly displace the second.

Trade and barter among the children may afford a moral discipline if wisely guided. — There is a natural tendency toward this that appears in most children by the time that they have reached ten years of age. Because of the child's lack of good judgment it is often discouraged by the parent, or, on the other hand, especial sharpness in driving bargains is commended by them. By explaining to the child that the underlying principle of trade is not to get more than one gives, but to exchange what another desires for what is more valuable to one's self, it can be made to contribute to character.

The child who takes or injures another's property should replace it by his own labor. — If the parent makes restitution the one who has been injured does not suffer, but the character of the child who did the wrong does. The making of restitution on his own part gives him precisely the lesson that enables him to understand the nature of the wrong that he has done.

A CASE FOR DISCUSSION

A boy of twelve years obtained ten dollars by a method which he knew to be of very questionable honesty. When it was discovered his mother said, "The boy should have a bank account of his own that he may know what it is to own property." She proposed to start it with these ten dollars.

1. How far was she right, and how far wrong?
2. What form of punishment might wisely be used in such a case?
3. Where is it probable that mistakes had been made in the former training of the boy?
4. How would you deal with such a case?

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LESSON XXV. TRAINING THE CHILD IN PRUDENCE AND FRUGALITY

He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.

There is precious treasure and oil in the dwelling
of the wise;

But a foolish man swalloweth it up.

— PROVERBS 21: 17, 20.

There is that withholdeth more than is meet, but it
tendeth only to want.

— PROVERBS 11: 24.

One of the most important parts of the education of both girls and boys . . . is to teach them the proper management of money. And this may very effectively be done by giving them a fixed and definite income to manage, and then throwing upon them the responsibility of the management of it, with such a degree of guidance, encouragement, and aid as a parent can easily render.

— JACOB ABBOTT.

Prudence and frugality in the use of money have a moral value. — The wasteful use of money almost invariably involves self-indulgence and a pursuit of pleasure that weakens character. Aside from this it gives rise to two conditions that form temptation to dishonesty: it develops a habit of spending money freely, and at the same time exhausts the resources for expenditure. To learn to use with prudence and wisdom one's own property removes the strongest incentives to trespass upon the property rights of others.

Avarice and the miserly spirit are perversions of this virtue. — These must be guarded against

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in the training. When one seeks to gather money beyond his prospective needs, when he comes to value it not for its purchasing value but as an end in itself, the normal desire for property with which nature has equipped the child has been turned aside from its natural development. To save simply for the sake of saving is not a virtue. Teaching the child to save his money must be thoughtfully and wisely done, or it may encourage the spirit of greed and the habit of hoarding.

The child's natural impulse is to use his money for immediate gratification. — In most of his interests the young child lives in and for the present. He has very vague conceptions of the wants and needs of tomorrow. Say to the five-year-old, "I will give you this stick of candy now, or if you will wait a week you may have five sticks," and almost invariably he will choose one stick at the present time. Make the same offer to a ten-year-old child and the result will be reversed, because the future is more real to him. This disposition of the young child to prefer a present pleasure to a much greater one at a future time is the one that is to be gradually counteracted by the training in frugality and prudence.

The child learns to use money wisely not by saving, but by spending. — To permit a child to earn regularly, or to give him a small but definite, allowance and guide him in the wise use of it, will develop traits of character that could not be encouraged by a gift of money to be deposited in a bank. Even young children may be advantageously dealt with in this way, and may learn to spend wisely and to save for future use if the expenditures are fully discussed, but the child is

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left to make the final decision and to suffer the consequences of unwise choice. (Several of the readings recommended above, particularly those by Gulick and Abbott, discuss methods in detail.)

A CASE FOR DISCUSSION

A Christian mother, in evident distress of mind, told a friend that her son had been guilty of dishonesty, and asked for advice. When he asked the circumstances she replied, "He has taken money from his bank to buy candy." "From *his* bank?" said the friend. "Well," said the mother, "that is what he said when I punished him, but the money was not given him to spend but to save."

1. Is it wise to "give" a child money that is not really his?
2. Is it wise to permit a child to spend all or most of his money for candy?
3. Is urging the child to save for no purpose in particular the best mode of counteracting such a tendency or desire?
4. Suppose the parents had encouraged the child to deny himself candy at least a part of the time for several weeks that he might buy a kite. Suppose that as he grew older he was led to save for a longer period that he might buy a fishing-rod. Suppose that still later he saved for a year or for several years to buy a watch or bicycle. He would not have his money in the bank, but would he have anything to compensate for that lack?
5. What discipline of character would he have gained?
6. What is the relation of such training to economy and thrift?

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LESSON XXVI. TRAINING THE CHILD IN GENEROSITY

It is more blessed to give than to receive.

— ACTS 20: 35.

He that giveth, let him do it with simplicity.

— ROM. 12: 8.

Let him labor . . . that he may have to give to him that needeth.

— EPH. 4: 28.

The natural selfishness of the child must be recognized. — As has been pointed out in an earlier lesson, this natural tendency is essential to the development of honesty, and should not be entirely eradicated. To force the child to give against his will can hardly be helpful. Indeed he may react against such treatment, feeling that he is wronged, and become more selfish.

But the germs of unselfishness are in every child. — These generous impulses, however weak, should be led to expression that they may grow through exercise. In case of the only child in a family, or of others where unselfishness is not naturally fostered in every-day life, there is need of special training.

The formation of a habit of giving is not enough. — The child who is taught to bring a penny to church may continue to do so when he is a man and his gifts should be dollars. To give at Sunday school an offering which has been provided by another for that purpose is not a training in generosity. When a child gives what he has earned by his own effort, or what has been given him for his own use, genuinely unselfish feelings

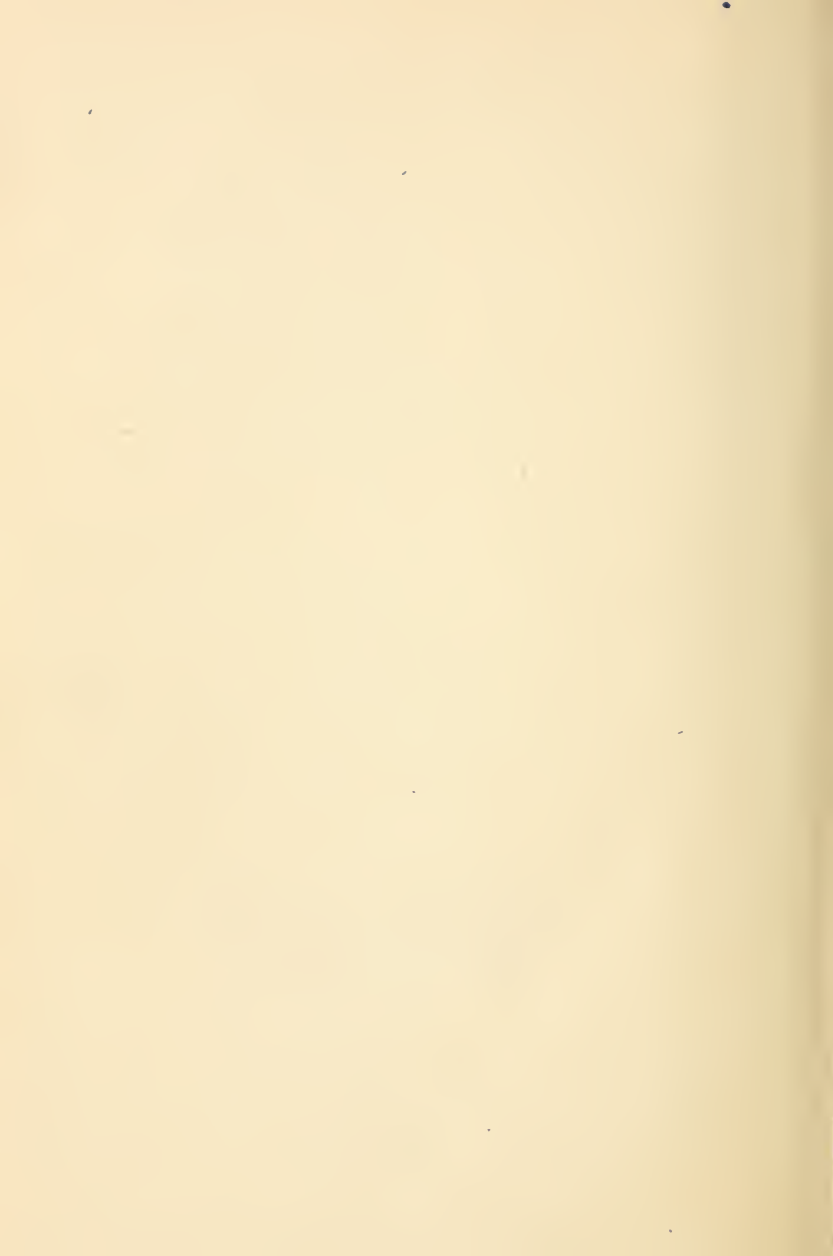
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find expression, and those feelings gain a larger place in his nature through the expression.

If training is to be effective, unselfishness must be its own reward. — When a child does an unselfish act from a generous impulse and a parent rewards him for it, a selfish feeling is substituted for the unselfish one. A child said, "If I give this penny for the missionaries, will you give me another?" The mistake that had been made in the child's training is very obvious. The natural glow of pleasure that follows an unselfish act is nature's reward, and it is enough.

QUESTIONS FOR FURTHER DISCUSSION

1. In what ways can a young child give expression to really generous feeling?
2. Is generosity developed when a child gives away broken toys and other things that he does not want?
3. Would you allow a child to give away playthings that he really prizes?
4. Can a child be taught from the first to give a certain proportion of his income? Is it wise to give such training?
5. Does the usual observance of Christmas cultivate generosity or selfishness in children? What reforms, if any, might be made?



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